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TIGER KLOOF NATIVE INSTITUTION
(Seen from the Cape to Cairo Railway line.)

TIGER KLOOF

The London Missionary Society's Native Institution in South Africa

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By W. C. WILLOUGHBY
(Principal)

LONDON MISSIONARY SOCIETY
LONDON:
16, NEW BRIDGE STREET, E.C.
1912

DEDICATION

This book is dedicated, without permission, to the Board of Directors of the London Missionary Society and its Arthington and the Southern Committees, the late Bechwanaland and Matebeleland District Committees, the Tiger Kloof Sub-Committee, and the Staff of the Tiger Kloof Native Institution, who, by generous service, unceasing prayer, and the charity that "suffereth long and is kind," have built up this splendid Institution for the salvation and enrichment of African life.

INTRODUCTION

The Spirit of the Age, like a mighty magician, has waved his wand, and well-nigh obliterated distance. Bristol was once really farther from Edinburgh than the Zambesi is now from London. And the slums of the world are now as dangerous to the race as those of a border city once were to the nation. Apart altogether from Christianity or philanthropy, humanity must purge the world of its slums for its own sake. But the sense of justice was never so strong as now—the recognition that the other man must have his share. We are rapidly learning, not only to play the game, but to share our good things if we would thoroughly enjoy them. What Cecil Rhodes meant by his doctrine of ransom, was that it is good business to make it worth the other man's while. *Noblesse oblige* is being filled out with a larger meaning. Jesus said: "Whatsoever ye would that others should do unto you, do ye even so unto them." And even those who do not think it wise and right because Jesus said it, are still ready to admit that He said it because it is eternally wise and right. We, of the British race, are sometimes slow to recognise facts; but once we see the wrong, we rise for justice, and to show us need is to call

us to sacrifice. If we fail in our duty, it is only necessary to make us see the facts.

We have taken the land from the children of Africa and disintegrated their tribal life. Time was when their energies found outlet, their characters vigour, and their bodies strength in the use of the spear and shield; but the *pax Britannica* has come, and war is forbidden. Even the elephant is sacred to the gun of the wealthy European. Time was when the spear of the Chief and the sentence of outlawry were sufficient deterrents for the lawless youths of the tribe; but we have taken the edge from the spear and given safety to the youths beyond the tribal borders. The ceremonies of an animistic faith used to hold the African in awe of unseen powers, and cast their halo around the sanctions of tribal morality; but tribal morality can hardly exist without the tribe, and animistic religion is stifled in the atmosphere of materialistic civilization. Before we came, knowledge, resource, judgment and memory were all trained in the political and judicial discussions of the tribe, and orators obtained an easy flow of language, and the skill to play upon their audience as on a human machine; but the old conditions disappear before the advancing tide of European civilization, as surely as the sand castles of our childhood were lost beneath the advancing waters. Travellers have told of the fine physique of some African tribes; but that can hardly continue if the Natives are transformed into menials for the Whites; and already we are learning that disease is more rife since they took to the untaught wearing of store-clothes. It has been said that the African esteems politeness above truthfulness, but will he esteem it at all, when the new hustle of the English-speaking race surges fully around him? No doubt

there is something *per contra* in the new ledger account that Europe has opened with Africa. But the fact remains that we are breaking up the old life; and the question arises—who is to give the new?

It may be that we have deprived the Africans of nothing more than the toys and trifles of their racial childhood; but how does that feel to the child? Their deprivation is not caused by our fault, it is true; but it is caused by the inevitable contact of their weakness with our strength. In the name of humanity, if there be no more sacred name, are we not bound to give them some of our good things in place of the little childish treasures that we are taking away—something of manhood in place of the lost childhood? In the name of Christ, to those who confess it, ought we not to visit those that are in prison, to clothe the naked, feed the hungry, and give the cup of cold water to the least of these, His little ones? Why should we not translate the legend of St. Christopher (the Christ-bearer) into the practicalities of our race-life, and find our strength in the carrying of a little child across the swift-flowing river? "Inasmuch as ye have done it"—but why complete the familiar quotation? If we allow materialism to take the place of animism, it will mean the shrivelling of the black man's life, and an increased danger to the peace and progress of the world. The altruism of tribalism was extremely parochial, we know; but to exchange it for the street-rendering of the philosophy of Nietzsche, would be to exchange an only garment for nakedness. We can hardly help the pull of commercialism and the expansion of European life beyond the borders of Europe; but what shall we do for the tribes that are going down before it? The heart of England is not only just, but generous, though

it is growing impatient of mere sentiment. It realises that imitations are poor things, and does not wish to encourage missionaries to produce imitation white men. But it will gladly help when it sees how ; and the following pages may do something to relieve it of its fear, and to point out a most excellent way. The Native is neither a pet nor a foe. He cannot be made a pet without robbing him of some of the essentials of character. He may easily be made a foe, but it would be a calamity for us both. It is wiser to help him to become more truly a man.

John Oliver Hobbes said : "If you consider an ideal impossible, you are a fool to give it a second thought. If it is possible, you are a coward to accept anything less." Those of us who have spent eight years in pursuing the ideal of the following pages, know that we have not yet attained ; but we see with equal clearness that it is not impossible.

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CHAPTER I

OUR HERITAGE, OR HOW THE WORK BEGAN

A traveller on the Cape-to-Cairo Railway to-day crosses a vast area, where, a quarter of a century ago, the pack-ox and the wagon were the only means of travel. A trip from the Vaal to the Victoria Falls (covering 948 miles) is the holiday jaunt of a steady stream of tourists between May and October. Not a tourist among them all can realise how different the journey was when our missionaries first penetrated the wilds, or how much the comfort and safety of the modern Train de Luxe owes to the men who faced privation and danger with the light of a new morning in their eyes.

It is this great area that the Tiger Kloof Institution serves to-day. To understand its growing work and its strategic importance we must first look at the Mission of which it is now the centre, and the people whom it is intended to serve.

The people belong to the great Bantu race. They are the Bechwana, Makalaka, and Matebele tribes, among whom Moffat and Livingstone did pioneer work in South Africa.

The country of the Bechwana lies between the Transvaal and the Kalahari Desert, and between the Vaal River and Matebeleland; but some of them live in the Western Transvaal and the Kalahari.

Matebeleland is bounded by Mashonaland on the east and the Desert on the west, and extends from Bechwanaland to the Zambesi.

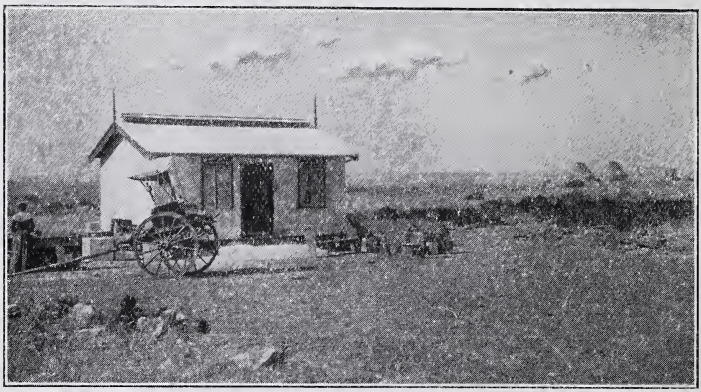


Photo. W. C. Willoughby

No. 3 OUR FIRST HOUSE—NOW PUBLICATION DEPOT
Dormitory Tents in the distance on the right

The Makalaka and their kinsmen, the Mashona, possessed the northern portion of this territory till the Bechwana and the Matebele reduced them to serfdom. And now the Makalaka are, mainly, scattered along the borders of Bechwanaland and Matebeleland, especially towards the west.

The northernmost Mission Station in South Africa in 1813 was Griquatown—Klaar Water they called it then. Hardly a white man had travelled beyond it.

But that year the Rev. John Campbell came as a deputation from the London Missionary Society's Board in London. The figure in the frontispiece of his first book is amusing rather than heroic, with its top-hat, its swallow-tail coat, and its big umbrella; but "you never know the ore till you've tried it." Campbell was caught by the glamour of the unknown when he reached Griqua Town, and pushed forward to Lattakoo.*

Lattakoo has disappeared from the maps; but Dithakong, which is the correct spelling, appears as a small and unimportant village.

At the time of Campbell's visit, Lattakoo was the capital of Mothibi, Chief of the Batlhaping tribe, which was then united and strong. Campbell persuaded Mothibi to receive missionaries, and four were sent from England. Two of them settled in the South, and two—Evans and Hamilton—reached Griquatown early in 1816, and made two ineffectual journeys to Lattakoo in February and August. But, where they failed, James Read, of Bethelsdorp, succeeded. He effected a settlement on 28th December, 1816. That was the birthday of the Bechwana Mission. Then Hamilton joined him, reaching Lattakoo on 25th April, 1817. And in the following June they both removed with the tribe to a better site, called "New Lattakoo" in the old reports, but now known as Maroping (*i.e.*, "The Deserted Town"), seven miles below Kuruman. Read returned to Bethelsdorp in July, 1820; but Hamilton remained with the people till his death.

* Those who wish to see the Bechwana as they were before the influences of Europe began to stream in upon them, should read John Campbell's books: "Travels in South Africa, undertaken at the request of the London Missionary Society," by John Campbell, Minister of Kingsland Chapel, published by Black & Parry, London, 1815; and "Travels in South Africa, undertaken at the request of the London Missionary Society, being a narrative of a Second Journey in the Interior of that Country," by the Rev. John Campbell, vols. 2. published by Francis Westley, London, 1822.

In a sense, Hamilton may be called the father of the Mission. He was an artisan, without scholarship, but full of goodness and zeal; and he was of inestimable value to the work. He never revisited England, and even his name is hardly known in the home churches; but in the course of thirty-five years of steady work,

Photo. W. C. Willoughby

No. 5 TWO ASBESTOS HUTS

done in the shadows of the limelight, he made an enviable impression that still lingers in the conversation of the older natives.

When Robert Moffat started work there in 1821 (the year after Read had left), he found Hamilton in possession. And it was better than finding a gold mine. From that date

the story of Kuruman is fairly familiar to all lovers of the London Missionary Society.

In his "Missionary Labours and Scenes in South Africa," published in 1842, we get glimpses of the Bechwana as Moffat found them. He was impressed by their indifference, ignorance, and even stupidity. "Only satiate their mendicant spirits," he says, "and you are all that is good; but refuse to meet their

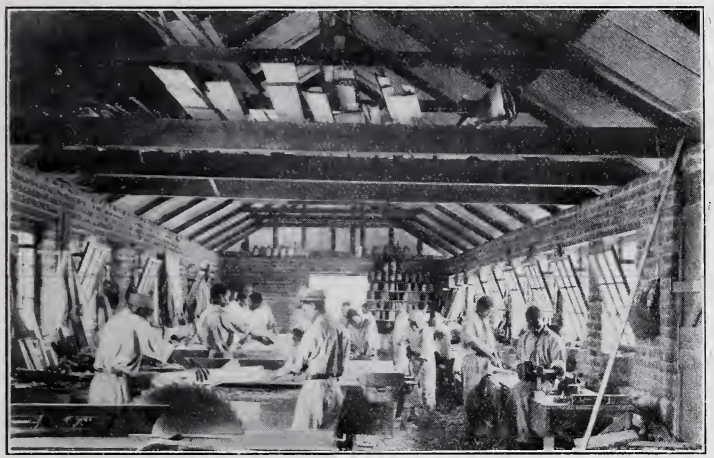


Photo. W. C. Willoughby

No. 8 IN THE CARPENTERS' SHOP

endless demands, their theme of praise is turned to ridicule and abuse." But in his letters he apologizes for their condition. "They live a starving life, and scarcely ever can say that they have a full meal of wholesome food. From these causes the faculties of their minds, even from infant years, are greatly impaired. We anticipate a new and superior race with a new generation."

Kuruman was much more than a mission station. It was the base of the northward advance. The break-up of the Batlhaping Tribe led to the founding of new stations at Likhatlong, on the Vaal River, in 1842; and at Taung in 1844. At a later date Barkly West replaced Likhatlong as a centre for work along the river. From the first there was an instinctive movement towards the north; an over-mastering desire to penetrate into the unexplored interior; an essentially Christian impulse to preach Christ to the tribes that had never heard His name.

Moffat had not been three years in Kuruman when he joined a party of Griqua hunters, passed through a district that was being ravaged by wild, marauding tribes, and visited the Wankeets (*i.e.*, the Bangwaketsi), who were then living within sight of their present home, 200 miles north of Kuruman. The result is our present Mission Station at Kanye.

In 1830, and again in 1835, Moffat visited Mosilikatse (or Umsiligazi), the dreaded Chief of the Matebele warriors, who were living at first on the Marico River and afterwards nearer the sources of the Ngotwani. And after the Transvaal Boers had driven the Matebele northwards, Moffat visited them again in 1854 and in 1857, though each journey must have meant about 1,500 miles of waggon-travelling, with much privation and danger. All along he had hoped to establish a mission station among these fierce people; but the birthday of the Matebele Mission was December 23rd, 1859, when the first party settled at Inyati. Hope Fountain, forty or fifty miles south of Inyati, was founded in 1870.

Of course there were other men who did magnificent work, and without whom the extensions from Kuruman would have been impossible. They are not known, because they wrote no books of travel; but they did the work, and did it well.

When David Livingstone reached Kuruman, however, the forces that made for the opening-up of Africa, were

Photo. W. C. Willoughby

No. 10 APPRENTICES BUILDING A DORMITORY

immensely strengthened. He had not been there three months before he set his face towards the north and visited the Bakwaina (Bakwena), who were living 250 miles away. The following year he visited them again, and even went 200 miles beyond them to visit the Bamangwato, the Bakaa, and the Makalaka. In 1843, he settled down to work among the Bakhatla, at Mabotsa,

near the sources of the Ngotwani; but three years later he left his colleague, Edwards, in charge of the Station they had founded, and made a new home with Sechele, Chief of the Bakwena. at Chonuane, a little south of the present town of Ramoutsa. But the Transvaal Boers were making it impossible for the Bakwena and, in 1847, Livingstone moved with the tribe to Kolobeng, a few miles west of the present railway station at Gaberones. The result of this is our present Mission Station at Molepolole, where the Bakwena now dwell.

It would be foreign to this narrative to describe the journeys that Livingstone made from Kolobeng, discovering Lake Ngami in 1849, and the Zambesi in 1851. But old men among the Bamangwato still tell how the "doctor" passed through their old capital at Shoshong, riding a pack-ox, when they were children.

Nor must one refer to the heroic and tragic attempt to establish a Mission among the Makololo, at Livingstone's request, in 1859. No novel has more of thrilling and sustained interest in it than John Mackenzie's account of this adventure in his "Ten Years North of the Orange River." It must be mentioned, however, that the result of this failure was the establishment of our Mission among the Bamangwato (under the Chief Sekhome), who were then at Shoshong, afterwards at Phalapye, and now at Serowe. One cannot discover why this Mission was not started before 1862, for our missionaries had repeatedly visited the people. But, probably the delay was due in part to the Chief Sechele's jealousy of the Chief Sekhome, and partly to Sekhome's character, which Moffat describes as "made up of cunning, treachery, cruelty, falsehood and folly."

Photo. W. C. Willoughby

No. 2 THE BEGINNING OF THE INSTITUTION

Photo. W. C. Willoughby

No. 4 THE GENERAL OFFICES

Now it is difficult to exaggerate the influence that these missionary journeys, and the founding of these Mission Stations, had upon the whole country. Our missionaries blazed the way for their lumbering waggons, and many white men followed on their spoor. Moffat, speaking at Port Elizabeth in 1870, thus describes the changes of half a century:—

"Christianity has already accomplished much in this country. When I first went to the Kuruman scarcely an individual could go beyond. Now they travel in safety to the Zambesi. Then we were strangers, and they could not comprehend us. They treated us with great indignity and considered us to be the outcasts of society, who, being driven from our own race, went to reside with them; but, bearing in remembrance what our Saviour had to undergo, we were encouraged to persevere, and much success has rewarded our efforts. Now it is safe to traverse any part of the country, and traders travel far beyond Kuruman without the slightest fear of molestation. Formerly, men of one tribe even could not travel through another's territory, and wars were fought. The influence of Christianity in that country is now very great, and constantly increasing. Where one station was scarcely tolerated there are now several. Our advance station at the Matebele is in a very prosperous state, and I quite expect that the Matebele will become one day a great nation. They sternly obey their own laws; and I have noticed that when men of fixed principles become convinced of the great truths of Christianity, they hold firmly to the faith, and their fidelity is not lightly shaken."

"In former times the natives could not be prevailed upon to buy anything from traders in the shape of

merchandise, not even so much as a pocket-handkerchief. They could not be disposed of, as the natives were not enlightened sufficiently to appreciate anything like that. If they did buy, it would only be a few trinkets or some beads; but nothing of a substantial character was ever bought. It is not so now, however, for no less a sum than £60,000 worth of British manufactures pass yearly into the hands of the native tribes near and about Kuruman."

And Kuruman was not only the centre from which many adventurous journeys were made, and its church the parent of many others, but it was the centre of education and literature. It was there that the Bible was translated into Sechwana, and there that Sechwana editions of The Pilgrim's Progress, Line upon Line, Precept upon Precept, Reading Book, Arithmetic, Geography, and the like were printed. It was there that the people first saw what irrigation, gardening, and even agriculture meant. It was there that the missionaries assembled annually for their District Committee. And when the time came for a somewhat advanced grade of elementary education and for the training of evangelists, what more natural than that Kuruman should be made the centre of the new efforts.

Friends of Missions do not always recognize how essentially mission work depends upon education. There is no hope of vitality and self-propagation in a church that cannot read the Bible. And there is this peculiarity about education that, when people have had a little, they need more, and are apt to discover their need. It is not possible to teach converts to read their Bible and then stop. One has to teach some people to teach

others. Around the head-station of each European missionary there soon sprang up a number of out-stations, taught by the abler members of the home churches and visited occasionally by the missionary. And as the demands of these country villages increased, it became necessary to free the teachers from other work, that they might devote themselves entirely to the branch churches and their schools. Native Christians were encouraged to support these teachers and, obviously, it was wise and financially prudent to train them for their work. At first, each missionary did what he could for his own teachers. But, as the number grew, some more organized attempt at training, was necessary. So, in 1872, John Mackenzie, the statesman of the Mission, was set apart for the training of native evangelists. There was no building in which such work could be carried on; but Mackenzie got a few students round him at Shoshong, where he was then living, and the work of the Institution began. A sum of money had been collected in England as a token of regard for Robert Moffat and, in 1873, it was decided to spend the money in building the Moffat Institution at Kuruman. In 1876, when the building was completed, Mackenzie removed there with his students.

But the Institution always laboured under difficulties. It struggled on with an average of eight students, so the report of 1885 tells us. It was soon perceived, also, that the available students had too little elementary education to be able to enter intelligently into the special studies required to fit them for their work. There were schools at every station, and at most out-stations; but they were taught by amateurs who were poorly equipped for their work. And, moreover, the young men of the tribes, from

whom the students were to be drawn, had not had in boyhood even the advantage of these schools. Before much progress could be made, the elementary schools had to be improved ; and that could only be done by a central school giving a somewhat advanced education, and turning out pupils better able to teach. So in 1878, one of the missionaries established a boys' boarding school at Kuruman, in the hope that it would help the students in the Institution, and at the same time supply the Mission with better educated youths. In 1886, the Boarding School was re-organized by an able and fully qualified teacher, who had enthusiasm for his work, and yet in 1890 there were only twenty-one pupils in residence. Further, continuity is the first essential to the success of any such enterprise as a boarding school ; and when the one teacher was on furlough in 1895, and the school was closed, everything was sacrificed. The truth is that Bible School and Boarding School were planned on too small a scale to strike the imagination of the people, or to compete with what was done elsewhere, or even to secure success within its own limits. And other influences were at work that robbed them even of the success that they deserved.

To begin with, Kuruman had become the centre of the Mission by accident. No one with a map before him, would have selected Kuruman as the best site for a generating station, from which the current should be distributed to every part of Bechwanaland and Matebeleland that it was desirable to illuminate. It was almost on the southern border of the area that it sought to serve. A long, costly and toilsome journey lay before every student from the north that wished to reach the Institution, and to return home in the holidays was difficult and

expensive. There was jealousy, too, between the tribes, and the proud people of the north looked askance at the Nazareth of the Batlhaping country, and were unwilling to send their sons there.

Photo. H. C. Willoughby

No. 13 ROAD-MAKING BY PUPILS

As I have said, it was through Kuruman that the first road was opened to the interior. But as the country became safe and familiar and the stream of traffic increased, other and better roads were chosen. After the discovery of the diamond fields, especially, Kuruman became rapidly side-tracked. By 1895 the railway had reached Mafeking, and it did not pass within ninety miles of Kuruman.

The experience of the old coaching centres of England was repeated, and Kuruman was visited by few people who had no business to transact in the neighbourhood. In 1897 the Moffat Institution had to be closed, and even the Bechwanaland District Committee found it too expensive in money and time to hold its annual meeting there. But scattered through the Mission there were some thirty evangelists, who had been trained at Kuruman, and they were the best the Mission had. Here and there, also, there were pupils of the Boarding School, who were a credit to their teacher.

The system of governing the Bechwanaland Mission through a District Committee, was established in January, 1844, and as the stations in Matebeleland had been founded from Kuruman, it was natural, at first, that the Matebele missionaries should take their seats upon the Bechwana District Committee, but an annual journey of about 1,500 miles to attend Committee, was ruinous, and a separate Matebele District Committee had to be constituted.

The work in Matebeleland was greatly hindered by the military discipline and warlike character of the tribe. At first the missionaries were only allowed to preach when the Chief chose to call his people together at his own kraal to hear them ; then they were allowed to preach freely, but not to teach much. But the people were not really free to follow the Gospel ; in 1864, congregations numbered only ten to thirty. Mosilikatse died in 1868 ; but Lobengula, his successor, was scarcely an improvement. There was the same despotic power, with its iron military rule ; the same annual raiding of weaker tribes ; the same killing of men, women and

children upon accusations of witchcraft ; and, of course, the polygamy that was once general in Africa. As late as 1890, one of the missionaries at Inyati wrote that, in only one case could he be sure that the Word of God was more attractive than beef and beer. And in 1891, one of the missionaries at Hope Fountain wrote of "the firm stand which our two converts have maintained during the year." Few men excite one's admiration more than those who steadfastly and courageously remained at their posts, decade after decade, in spite of such tremendous difficulties. They kept steadily sowing the seed, and in 1894, when the war came, and the power of the Matebele was broken, it was evident that the spring had come, for the bare fields were soon touched with verdure. The people used their new freedom to come freely to the services at both Stations. Before long new Mission Stations had to be established at Dombodema and Centenary, and later still (1906) at Tjimali.

The 1911 Report (published March 31st, 1912), shows in Matebeleland : 5 stations and 45 out-stations ; 66 preachers and teachers ; 732 church members ; 45 schools ; 2,225 scholars ; and the contributions of the people during the year amounted to £318 12s. 6d.

The same Report shows in Bechwanaland : 8 stations and 150 out-stations ; 160 preachers and teachers ; 4,910 church members ; 50 schools ; 2,398 scholars ; and the amount contributed by the people during the year was, in School Fees £368 8s. 2d., and for Church Work £986 13s. 7d.

But the success of the work in Matebeleland has brought with it a need for a more advanced education for the few, trained teachers for the schools, and well-equipped evangelists and pastors for the churches ; and the railway

has annihilated the distance that formerly separated the two areas of the Mission, and made it possible for all the missionaries to work together. The Matebele missionaries gained nothing from the Moffat Institution, but then they needed nothing. Now the very success of their work depends upon the ability of the Mission to provide higher education for their youths, and training for their teachers, evangelists and ministers.

From the time of the closing of the Moffat Institution, it was felt in Bechwanaland that a new venture on broader lines was imperative to success, and it had become increasingly evident that the whole united Mission must have a new centre. The Board was 6000 miles away ; the imperative need of the Mission was not fully recognized in London ; the sum needed for the establishment of such an Institution was considerable, and the preliminary negotiations were, therefore, protracted. But at last the Arthington Committee came to the assistance of the Mission in a generous and statesmanlike manner and Tiger Kloof has not only been founded, but its success has been made sure.

CHAPTER II

OUR ENVIRONMENT AND ITS INFLUENCE ON METHOD

Change is a characteristic of life, and the missionary enterprise is very much alive. We, missionaries of to-day, are heirs of a glorious past. The work of the present is to be inspired with the best spirit of the past; but the dead hand must not fetter our enterprise, or limit our methods. We must face our problems as fearlessly, as intelligently, as unselfishly, and as independently as the pioneers faced theirs.

We inherit their conquests, but we cannot extend them, or even maintain them, unless we inherit their spirit of adventure and conquest, their scorn of the beaten track, their belief in the Promised Land, and their self-reliance, which was born of faith and leaned upon God. The highest point they reached is but the point from which we start in our upward climb.

All the really great problems of the Mission field are due to the success of the work in the past. Take the greatest of them all—the equipment of a self-supporting, self-propagating, self-governing, indigenous Church. The pioneer missionaries rejoiced with an unspeakable joy when the first children in the new family were born.

They fed them with milk and carried them in their arms, very near to their hearts. But the babes have grown. Other food is needed. And even our sturdy forefathers could not carry them in their arms to-day. They are too big even to be led by the hand, though they will never be too big to be guided and influenced.

Every Church planted in the Mission field passes from childhood, through adolescence, into manhood, though the stages of a Church's growth are longer than those of an individual. We have now to deal with the larger problems—the problems of adolescence and early manhood. The missionary stands for advancing civilization, too. I have heard it said that he must render other than spiritual service to the African communities. This is not true. The missionary's task is to make the spiritual dominant over everything. He has to deal with cleanliness, hygiene, housing, skill, industry, agriculture, education, self-control, thrift, service, citizenship, brotherhood, and the like.

This is the work that we are sent to do. But the work is extensive, and the forces are small. When small forces have to conquer an extensive territory, there is all the more need for strategy, or seizing the points that are vital to success, and concentrating upon them, however alluring the prospect that opens up in other directions. Led by a clever strategist, 1,000 men can win victory where 20,000 enthusiastic individualists would suffer inevitable defeat.

The missionary studies the map of that section of humanity that he has been sent to conquer for his King; and, seizing the strategic points upon the map, he concentrates all the forces and all the wisdom at

his disposal upon the winning of these. This method of warfare was not possible to the scouts that preceded the main advance. They had to feel their way through an unmapped territory of humanity, collecting the information from which maps were afterwards to be prepared, and freedom of movement was essential to their enterprise. That is why you find a larger

Photo. W. C. Willoughby

No. 15 APPRENTICES BUILDING THE DINING HALL

percentage of great men among the pioneers of the London Missionary Society than among those of any other organization; for the London Missionary Society gave its pioneers a large liberty.

Tiger Kloof stands in our South African Mission for an attempt to seize the strategic points in the field

that you sent us to conquer for our common Lord, the King. This little book is but an expansion of that statement; but it may be wise, here, to give you an outline sketch of the road that we shall travel together.

In outline, these are the points of the Tiger Kloof scheme :—

1. The equipment of an African ministry for an African Church. We have already, in the part of Africa that we occupy, a large number of local Churches; and they are no longer infant Churches. Some of them are approaching adolescence, others are approaching manhood. We want them to see Christ through African eyes; and then, inspired by the vision of the Spiritual King, to tell of Him far and wide, with their fluent African tongues, till every knee shall bow to Him. They must win Africa for Christ. White men will never do it; but we can do much to fit them for the great achievement. And the first work of Tiger Kloof is to train their ministers in true leadership, knowledge, and spiritual vision. It is possible for man to inspire man, and we want to inspire these men with a passion for service.

2. The training of African school-masters and school-mistresses for African schools. Education alone will never uplift a primitive people. It is but the sharpening of the tool; and the sharper the tool the greater the mischief it may do in the hands of a mischievous person; but the greater the service, also, if it be used by a serviceable man. And whatever Christianity may be able to do in its lowlier tasks, it cannot do its finest work

without the sharper tool. We have many elementary schools scattered through the Mission, but they are not efficient; and without efficient teachers they never will be efficient. But, if the schools are to be what we want them to be, the teachers must care more for the forming of character than for the forming of a good round-hand; more for the correct expression of Christ in daily life, than for correct expression in reading and recitation. That is why we must train the school-masters. Our ideal is an efficient and Christian man or woman at the head of every native school in our area.

3. The education of the sons and daughters of the comparatively high-born and wealthy natives. The wealthy and the high-born in every community have a great influence upon current opinion; and we want the public opinion of the Africans to be essentially Christian. It may not be possible to secure that in the present generation; but the sons and daughters will one day take the places of the parents; and we must see that they are intelligent, wise, and Christian before that day comes.

4. The training of native craftsmen, and the teaching of skilled work to native women. European civilization, like education, is as powerless as a cold engine to raise the African race from its degradation. The individualistic civilization of Europe is being rapidly poured into the primitive, communistic life of Africa, and the new wine is bursting the old wine-skins; the old African sanctions of morality are going down before its

influence, and that most rapidly in the immediate vicinity of the great European towns. Unprotected white families are often found in the midst of purely native communities, and never a case of "Black Peril" occurs. Johannesburg is the greatest centre of European civilization south of the Zambesi, and its life is as healthy as that of London; but 44 per cent. of all the cases of "Black Peril" that occur in the sub-continent, are found within its borders. We must look to Christianity, not to civilization, for the new sanctions of morality, and the new power to be good.

But Christianity cannot proceed far with its general uplift of a community, without the introduction of some of the machinery of civilization. There must be enough, at any rate, to enable the people to build healthy homes; to make healthy garments; and to provide for themselves the things that are fundamental to a reasonable life. No people can be morally strong, and spiritually great, without industry; and you cannot have a general air of industry without a proportion of skilled workers in the population; and the skilled worker is always respected and listened to by the crowd. We want to introduce the crafts that lie at the base of a civilized life, for the sake of the service they will render in the elevation of the people; but more than that, we want the skilled men and women in the community to be influences for Christ. And so we train them.

There is much else at Tiger Kloof, as we shall see. But here are four points: we believe that if we can send out a trained and inspired African ministry into the

African churches ; trained and Christian school-masters and school-mistresses into the schools of their own people ; high-born and disciplined young men and women, who have been taught Christianity as well as the rudiments of knowledge ; and craftsmen, who have been dominated by the spirit of Tiger Kloof while breathing its air of industry and acquiring its skill. I say, we believe, that if we can win these points, the field is ours. Every Mission Station will find work possible that was never possible before ; the churches will emerge into manhood and send out their own missionaries into the regions beyond ; the school-master will be everywhere, and everywhere for Christ ; the natural leaders of the people will lead them to the Cross, the world's greatest symbol of sacrifice, which always means redemption. Better houses will be possible, and more reasonable conditions of life, and industry and progress will prevail. Intelligent mothers will mould the lives of the young after a lovelier pattern, and the contribution which Africa will make to the universal interpretation of Christ, will help our children to a larger vision of the magnificence of the King.

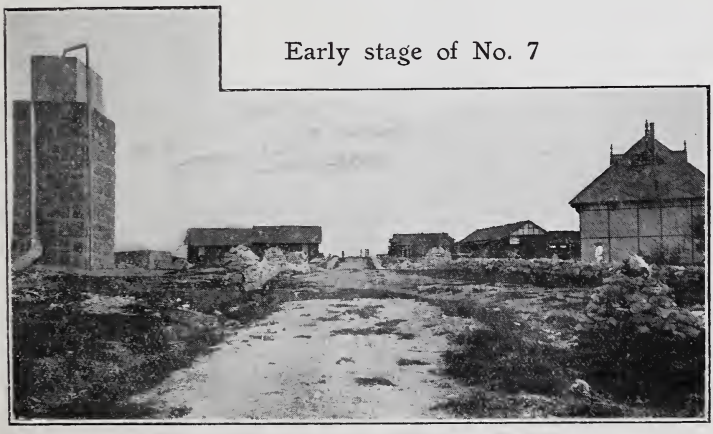


Photo. W. C. Willoughby

No. 6 MAIN PRIVATE ROAD THROUGH THE INSTITUTION

Photo. W. C. Willoughby

No. 7 MAIN PRIVATE ROAD THROUGH THE INSTITUTION

Photo. W. C. Willoughby

No. 9 Left to right : SUN DIAL, DINING HALL, DORMITORIES, CARPENTERS' SHOP,

CHAPTER III

OUR AIM

The London Missionary Society is a missionary society: it is not a Church. Its aim is not to found branch churches in foreign lands according to some British pattern. In all its sphere of work, it aims at the establishment of indigenous Churches that shall be self-supporting, self-governing, and self-propagating; and then it leaves them to carry forward the work of evangelizing their fellow-countrymen as the Lord shall show them. It cares little for the form of church government that these indigenous Churches may adopt, but it cares much for their loyalty to the Master, and rejoices in any development of their Church life that is in obedience to His will. It recognizes that every race has some peculiar quality of thought and character, which, when dominated by a profoundly spiritual impulse, and given the clarity of spiritual expression, will enrich the world with things new and old that it will bring forth from its treasure. Believing that it takes the whole thought and experience of the race to express adequately the glory of the Christ of humanity, it seeks to hasten the time when every nation shall worship the King with all that is best in its own inheritance. Its work is not done as long as its missionaries are needed by the native churches that they

were privileged to nurse through infancy. It hopes always to deserve and secure the affection of its spiritual children, but it realizes that the spiritual homes of its manly sons will be unlike that in which they spent their earlier years, and, expecting to find them expressing their own individuality in the service of their own generation, it does not hamper them in their maturity with any attempt at the control that was necessary in childhood. In every field the London Missionary Society works for the day when it shall be no longer needed.

For a Missionary Society with this ideal, there is no terror in the growing self-assertiveness and desire to form new combinations that mark the racial adolescence of the South African tribes, but it recognizes that this is the period that demands the most wise, patient, unselfish and prayerful parental influence, and it thanks God that it is also the impressionable period that is alive to the call for sacrifice, and ready for any heroic adventure that strains the nerve and muscle ; and as it reads the signs of the times in South Africa, it rejoices to give its missionaries the assistance of the Tiger Kloof Institution, in bearing their great responsibilities and accepting their magnificent opportunities ; and it prays that God will make them strong enough to be tender, and endow them with the grace of a sacrificial spirit and the wisdom which is not earth-born, so that they may be able to lead the churches forth into the larger places of life and service.

Now it is inevitable that such an ideal should have a powerful influence upon the work that our missionaries undertake ; and, certainly, it has dominated the plan for the Tiger Kloof Institution. The aim of the Institution is to assist in raising the churches of Bechwanaland and

Matebeleland to such a point of intelligence and devotion that they will need our missionaries no longer, and if, at the same time, it can promote the efficiency of the churches and people in other areas, it is more than willing to render such service; and since the native churches should be able to stand alone for quite a generation before they can train their own leaders, it is expected that the help of the Institution will be needed for some thirty or forty years after our missionaries have given place to native pastors. It is quite impossible to fix a date for the withdrawal of our men; but most gladly is it recognized that even now, especially in Bechwanaland, our missionaries are organizers and advisers, rather than pastors and evangelists.

CHAPTER IV

THE AFRICAN PREACHER

Our business in Africa is nothing less than the salvation of the Bantu race. But Africa will never be won for Christ by white preachers. The country is too extensive; the climate, in many districts, is too unhealthy for Europeans; the cost in money would be greater than the white churches could be expected to contribute; the number of men required would greatly exceed what Christendom is likely to supply; and, what is more serious than all the above considerations taken together, the white man is a foreigner, with foreign ideals and a foreign method of thought. The mentality of the African is so strange to us, that it is easier to thread one's way through the river jungles of the far interior than it is to follow the line of the African's thought. No European pretends to understand it, except the one that looks at it from such a distance that its intricacies are invisible to him; but effective Evangelization demands, not only an easy familiarity with the methods of thought that are common to the congregation, but contact with the emotional nature. Intellectual guidance may render inestimable service in the teaching of art, but spiritual truth, like beauty, is apprehended by the soul. A short examination of the English sentences that more readily touch our emotions,

shows that the mere substitution of a synonym for a crucial word robs them of that indefinable beauty that appeals to the sense of beauty within the soul. That is as true of an African tongue as it is of the English language ; and it compels the white man to stand afar from the holy of holies in the African Temple.

The African Churches will never realize their fellowship with Christ till they become saviours of men, sharing His solicitude for the lost sheep and His rejoicing as He bears it homeward upon His shoulders. What can they know of the conquering majesty of the Redeemer till they take Him into the midst of lost humanity, and see Him win His triumphs over degradation and sin ? Every believer has seen Him in the secret places of life, and greatly recognizes the ennobling power of the Christ within. But it is only when one sees Him drawing all men unto Himself that one's vision of Christ becomes enlarged and clarified, and one's faith becomes established in the Redeemer of Mankind. For the sake of their own virility, the scattered Churches of Africa must be entrusted with the task of winning their continent for Christ.

And more, they have many qualifications for the task. They have but a shadowy knowledge of what Christ has done for the white man ; but they do know, as no white man can ever tell, what Christ has done for them since they were in the condition of the people to whom they preach. It is a great thing for a preacher to be touched with a feeling of the infirmities of his audience. They are great travellers, too, and born orators. They take lightly long tramps to remote preaching stations that a European would reach only

after much fatigue and exhaustion. And when they face an audience and deliver their message, the words simply flow forth from hidden fountains of animation and delight. Ask twenty male catechumens why they want to join the church, and fifteen of them will answer "That I may go forth as a preacher."

Photo. W. Klisser, Vryburg

No. 23 THE PRINCIPAL'S OFFICE

It is true that their knowledge is scanty. It is always easier to rejoice in the sunrise than to describe it. But then that is just where we may step in with our rich inheritance of thought, and help to fit the preachers who shall proclaim Christ to their fellows.

An African Mission with thirteen stations, 195 out-stations, and 5,642 church members, can render no

better service to Africa than that of training a native ministry for native churches. And more, the very success of its own work depends upon its ability to select the flower of its young manhood, and to fit them to become leaders of their own people in thought and spiritual enterprise. It was inevitable, therefore, that the first department in the Tiger Kloof scheme should be a theological school—I mean the first in importance. In time, the rudimentary must always precede the complex.

It is thought that a constant number of twenty theological students, taking a four years curriculum, will supply the churches of Matebeleland and Bechwanaland with as many ministers as they can at present be expected to support. And the Institution is planned to train that number. The students are men who have had some experience of voluntary Christian work, and have shown their fitness for preaching to their own people. It is not desired that young men should take up the sacred work of the ministry in a merely professional manner. Private students are, therefore, not received for theological training ; but those who are sent forward by the District Committee, at the request of the local churches, are given as thorough a training as their acquirements enable them to take. Only married students are accepted ; and the Institution is planned to give each family a detached cottage for its own use.

The students take their classes with a theological tutor, specially selected and set apart for this work. But advantage is taken of other departments in the Institution, to give them every possible help in other than theological subjects. And it is intended to arrange that

missionaries who are in close touch with the people shall give occasional courses of lectures, especially on Homiletics and Pastoral Theology.

Classes are organized, too, for the wives of the students; and the European ladies resident at the Institution are always glad to instruct them in what a model housewife ought to know. And, when the Girls' School is in running order, the wives of the students will be able to get much help from its scholastic and industrial classes. We want our students to go out into the churches, as well equipped as may be for the work of ministering to their own people; and we want their wives to be models to every wife and housekeeper in their husbands' parishes.

The curriculum of the Bible School extends over a period of four years. There is a vacation of seven weeks at Christmas, when students may visit their friends. But, except during this vacation, students and their families must reside continuously at the Institution. The education of the students is not sufficiently advanced to enable them to profit by such a curriculum as is found in theological colleges at home, though, as you will see before you finish this booklet, every decade should find an advanced education more possible. But, in a more elementary manner, it covers such subjects as Biblical introduction, Revelation and Inspiration, the chief Christian Doctrines, Exegesis of some of the Principal Books of the Bible, Old and New Testament History, Church History, Church Polity, Comparative Religion, Ethics, Hygiene, and the relation of Bantu religion and customs to Christian thought. Great attention is paid to preaching, public reading of

Scripture, and the general conduct of public worship; and mutual criticism of the work done is distinctly encouraged and largely practised.

The students take services in rotation at outside preaching stations, conduct classes for catechumens resident in the Institution, and act as deacons of the Institution Church.

No fees are paid by students in this department, but they have to find their own clothes during their residence in the Institution, though the churches from which they come are advised to help them in this matter; and either rations are served monthly to each student, or an equivalent in money is given, at the option of the students. If a student has children capable of profiting by any of the Institution classes, they may attend such classes free of charge as long as they are living with their parents at the Institution. But students are prohibited from keeping other than their own children at the Institution, except under such special circumstances as may secure the consent of the Executive Committee.

It would weary the reader to find detailed lists of the regulations in force; and it is enough to say that Bible School students are treated as men, not as children, and that the regulations demand only what is necessary for the harmony and well-being of the community.

Chapter V

OUR NORMAL SCHOOL DEPARTMENT

But even if we had no other object than the equipment of a native ministry, it would be necessary to make our native schools effective. We have already seen that the failure of the Moffat Institution at Kuruman was largely due to the lack of students sufficiently well grounded in the elements of education to be able to profit by their special studies. We have seen, also, that the present theological curriculum at Tiger Kloof has to be more elementary than it ought to be, because of the low standard of education that prevails among the students. It is impossible, therefore, to improve this curriculum till we have first improved the elementary schools of our native territories. If we were content with a professional ministry, we could select boys for this position and concentrate our efforts upon their education. But we want God-inspired ministers for the native churches. And it is obviously impossible to predict which boys in the tribe will be touched, in after life, with a live coal from off the altar; though it is easy to see that, whoever they are, they will have the average elementary education of their generation. And so we are obliged to raise the general standard of education, in order that

future candidates for the ministry may be sufficiently advanced to begin their theological studies with fair intelligence.

We want the members of our churches to be intelligent, capable and progressive, as well as Christian. They are the salt of native society ; but we cannot forget that all men are God's children, whether they are members of

Photo. W. C. Willoughby

No. 16 PRINCIPAL'S HOUSE

the visible church or outsiders to its organization. God does not limit His salvation to those who are church members, and much less does He limit His love and care ; and it cannot be pleasing to Him that " one of these least " should be held in the grip of ignorance and dread. The great feature of African degradation is its ignorant, though intense, consciousness of the spiritual world. The African is surrounded by the unseen. His

difficulty is not to believe in the supernatural, but to believe in the natural; it is hard to convince him even that sickness and death are natural; and his first impulse in sickness is to enquire what evilly-disposed person has induced the spirits to send him this sickness out of the spirit world. Every tribal calamity, and every personal misfortune, whether it be drought, locusts, plague or defeat, is attributed to the influence that someone has with the spirits. Inter-tribal war has cost myriads of lives during the long centuries of Africa's night, but for every one killed in war, probably ten have been killed because they were thought to hold illicit intercourse with the spirit world.

And this common belief has not only been a prolific death-dealer, but it has held the lives of the people in the grip of fear, and has prevented all progress. It is sometimes said that the Bantu character is lacking in enterprise, invention and individual initiative; but this is one of those half truths, due to our love of generalizations, that are more misleading than lies. African children are as bright and clever as European children; they have the same love of make-believe and of creative art, and as adolescence approaches, they show the same love of adventure and the same tendency to form new combinations; and yet the adult African falls into the groove that his fathers made, and dares not strike out on any original line of enterprise. The African is admittedly imitative; and yet, if he remains in his own tribal community, he does not pursue the modern methods of agriculture, commerce and industry that he has often seen and helped his white employer to pursue. What is this blight that falls upon him in adult life, spoils the promise of his childhood, and retards the progress of his

race ? It is the knowledge that any conspicuous difference between him and his fellows, especially if it brings him conspicuous prosperity, is sure to be attributed to witchcraft, that is, to personal occult influence with the spiritual world. This is the shackle of slavery which the African finds it so difficult to break. He must not depart from what is customary to his tribe, lest he should be blamed for offending the spirits of his ancestors and bringing upon the tribe any calamity that may befall it. In a European community the inventive, the enterprising and the progressive, are praised and rewarded : in an African community they are killed off upon accusation of witchcraft, and thus the community is deprived of the very men upon whose achievements its success and prosperity might be built.

Now the primary school is a very powerful corrective of this fearful and fatalistic belief in the unseen ; by giving the boys and girls a clearer understanding of natural causes, it breaks the thraldom of an ignorant dread of the unseen.

But there are other reasons why we must have elementary schools in every African town and village. There is a great inrush of Europeans into Africa, and the influence of European civilization upon African life is inconceivably great. The old African civilization was communistic : it was the tribe that counted ; the individual was of no importance except as a fragment of the tribe. European civilization, on the contrary, is essentially individualistic. The very idea of wages is an importation from Europe, and everywhere, in mining camp, upon the hunting veldt, at the trader's store, and upon the farm, the new ideas are disintegrating the old life. These are

schools in which young Africans are being trained, and it is not too much to say that the ideas there propagated are, to the African, mainly destructive, revolutionizing his whole conception of life. The moral sanctions of an African community were inspired by the tribalistic ideal; and as the tribal ideal goes down before European influence, the moral sanctions are robbed of their power.

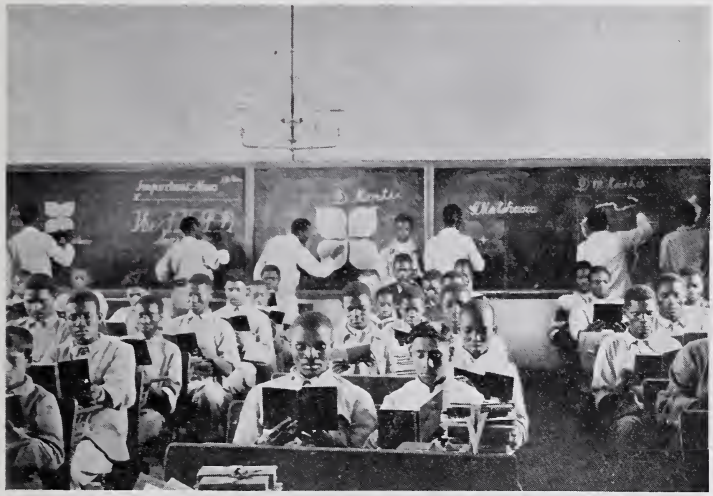


Photo. W. C. Willoughby

No. 22 BLACKBOARD EXERCISES AND CLASS WORK

Now no community can live, still less progress, without the sanctions of morality, and it is the constant complaint of South African natives that their youths are increasingly lawless, to the danger of the community. And, though they do not know exactly what has taken place, yet they see clearly that the change synchronizes with the growth of European influence and is connected with it.

The conclusion of the African elders is endorsed by the statesmen of our Colonies. The Rhodesian Native Affairs Committee state that they have received overwhelming evidence of the gradual weakening of the restraining influence of tribal control; and the result is that young men are losing all discipline, obedience, and self-control, and all respect for their elders, and for authority generally. The Natal Native Commission had evidence of a similar nature. The South African Native Affairs Commission, after spending eighteen months in examining over 250 witnesses, including chiefs, magistrates, merchants, farmers and journalists, say: "It must apparently be accepted as an axiom that contact with what we are accustomed to regard as civilization, has a demoralizing tendency as its first effect upon primitive races. It is clear that the Native year by year is becoming more familiar with new forms of sexual immorality, intemperance and dishonesty, and that his naturally imitative disposition, his virility, and escape from home and tribal influence, provide a too congenial soil for the cultivation of acquired vices. The testimony contained in the volumes of evidence is abundant to this effect."

Now it cannot be doubted that the European sanctions of morality are better than those that are being destroyed, though there was much in the old African ideal that was worth preserving; but if the sanctions of European morality are to replace the old, they must be definitely taught to the children. In Europe this teaching is largely given by parents and friends; there may be little or no systematic moral instruction in most European homes, but there is the frequent parental remark, and the constant atmosphere of the home. As far as the sanctions of European morality are concerned, this instruction is

Photo. W. C. Willoughby

No. 11 Right to left : DORMITORY, DINING HALL, PRINCIPAL'S HOUSE BEYOND

Photo. W. C. Willoughby

No. 12 VIEW FROM PRINCIPAL'S HOUSE—Some of the cottages for theological students,

necessarily absent from the home life of African youths; and the duty devolves upon the church. European influence has destroyed the old ideals, not intentionally, but simply by following its own impulses; and surely Europe is bound, in all fairness, to substitute something better for that which it has destroyed.

But for the creation of a Christian ideal of morality among African youths, the Church has no agency that can compare with the primary school. The Natal Native Commission saw this when it urged so strongly that greater facilities should be given for primary education; but the South African Native Commission were more definite still. They say: "The Commission is of opinion that education has been beneficial to the natives of South Africa, and that its effect upon them has been to increase their capacity for usefulness and their earning power . . . For the moral improvement of the natives there is available no influence equal to that of religious belief . . . The Commission considers that the restraints of the law furnish an inadequate check upon this tendency towards demoralization, and that no merely secular system of morality that might be applied would serve to raise the natives' ideal of conduct or to counteract the evil influences which have been alluded to, and is of opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals." There was not a single representative of any Missionary Society or Church upon this Commission; it was composed of the ablest statesmen and experts in native affairs that South Africa could furnish, and "the Commission adopted the following resolutions: (a) The Commission is satisfied that one great element for the civilization of the natives is to be found in Christianity.

(b) The Commission is of opinion that regular moral and religious instruction should be given in all native schools." A Select Committee on Native Education reported to the Cape House of Assembly, in 1908, that "the necessity of moral and religious teaching in native schools (an essential consequence of the character and circumstances of the people) is universally admitted."

One may sum up these conclusions briefly. Primary schools are necessary in native territories (1) because we must raise the general standard of education before we can find theological students sufficiently advanced to profit by their special studies; (2) because primary education is the most powerful corrective of that timorous and fatalistic belief in the unseen, which robs African life of its security and progress; and (3) because the primary school is the most efficient agency of the church for substituting the restraints of Christian morality for the old moral restraints of tribal life which European influence is rapidly destroying.

But, if primary schools are to be established, training institutions for native teachers are imperative. In the words of the Select Committee of the Cape House of Assembly, "Native Training Institutions are essential to any scheme of native elementary education, since it is clear that the teachers in native schools must themselves be natives." But such native teachers as we, in common with the statesmen of South Africa, desire, can only be trained by missionaries. If only efficient teachers of elementary subjects were wanted, it might be left to the Government to train them. But much more is wanted by the statesmen already quoted. And certainly missionaries cannot be content till every primary school-

teacher is a definite influence for Christ. The Government will not establish such institutions, because it knows that it could not make the moral and religious ideal dominant among the teachers; and it prefers to give liberal financial assistance to those who can.

Now our Normal School Department exists for the purpose of training these native school-masters and school-mistresses. The curriculum extends over three years, and follows the lines laid down by the Education Department at the Cape. Each student has to pass an annual Government examination in theory and in practice. Both examinations are conducted in English, and are similar to those for European candidates, though there has been a recent change in the examinations for European candidates, which practically makes them begin at what is the second year for natives and finish with one year's work in advance. English is a foreign language to the native students, and it is hardly surprising that they do not reach the top of the pass-list; indeed, it is surprising that such a large percentage of them get through. But, though insistence upon English as the medium of examinations seems hardly fair to native candidates, it is no small gain for them to hold the key to the treasures of English literature.

The male students in the Normal Department are subject to the general regulations of the Institution. They pay fees to the amount of £16 per annum, with an additional 10s. per annum for medical attendance. They occupy beds in the boys' dormitories; have their meals in the boys' dining hall; and are provided with Institution uniform and under-garments. The Evening School for Apprentices serves as a practising-school for

the Normal Department, and the Instructor of Woodwork gives them the manual training, without proficiency in which the T3, or Teachers' Third Grade Certificate, is not granted. As the Department grows, it will be necessary to have an Instructor of Manual Training, in addition to the Instructor of Carpentry Apprentices, and to establish a separate practising-school, which will include all standards below those that are dealt with in the Scholastic Department.

Now, we have never lost sight of the fact that school-mistresses are as necessary as school-masters. But the work of organizing a large Institution on sound lines demands much thought and time, and the cost of buildings and equipment is very heavy. Both considerations have necessitated a gradual unfolding of the plan. We began with the Department that could be more easily handled in spite of scanty accommodation. But, we have lost no time, as our eight years' work abundantly shows. With as much rapidity as safety would permit, one Department has been added to another. And now plans have been prepared for a Girls' Branch of the Institution, and the London Missionary Society has voted the necessary money for the erection of the first block of buildings. As soon as these buildings are ready, we shall be prepared to receive girls for training in the Normal, the Scholastic, and the Industrial Departments. It has not yet been decided what fees will be charged to female students in the Normal Department, but they will take their places among the girls in dormitories and dining-hall, just as the male students take their places among the boys. But, in the Normal Department, students of both sexes will receive their tuition in the same classes.

They are no longer children, and it is hoped that these mixed classes will promote the mutual respect and comradeship that ought to prevail among the men and women who will be engaged in the great work of African education.

Photo. W. C. Willoughby

VIEW OF THE INSTITUTION FROM THE SOUTH-EAST

Chapter VI

OUR SCHOLASTIC DEPARTMENT

The government of an African tribe is patriarchal. And the patriarch is a very important person. The African is prepared to sacrifice inclination, property, and even freedom to the tribal demand. But he cannot understand impersonal government. Everything tribal is centred in the Chief, and the person of the Chief is sacred. Among the Bechwana tribes there have been Chiefs who have made themselves impossible, and have had to pay the last great penalty of incurring the wrath of the people. But even then there has been a superstitious dread of shedding the Chief's blood lest it curse the land. The doctrine of the Divine Right of Kings has been carried to such an extent that the Chief was often addressed as "Our God"; and, in times of great tribal stress, sacrifices were offered upon the grave of a Chief and prayers recited to his spirit, as to the patron saint of the community. Cases could be cited in which, even to this day, privileges of direct descendants of deposed Chiefs are held sacred even by the children of those who deposed them. And not only does the glory of a Chief shed a halo around his descendants, but the glory of his ancestors still shines upon those of their descendants that are in a less direct line than himself. Europeans are misled in their judgment of African Society by the absence of official

robes* and imposing ceremonies, and by the easy facility of access to the Chief. They are apt to think, too, that communistic ideals are indicative of a democratic spirit. But the truth is that in no country in the world does birth count for more than it does in Africa. The high-born may be no cleaner than their neighbours, no better dressed, no more intelligent, and no more moral, but their birth brings them an amount of respect that others will seek in vain to secure.

Now, in the formation of public opinion, the high-born have an enormous influence. If they are well-disposed towards the European Government that has assumed control of their territory, there will be peace ; if not, there will be trouble, and there may be war. The attention that is paid to the Christian message, too, depends largely upon their attitude towards it. And even the freedom of the Church to do the work for which it exists, may be very seriously hampered by their hostility to its ideals and their interference with its action. There are instances, it is true, in which the hostility of the Chief, with its consequent persecution, has developed a stronger and more self-reliant Church than those that have basked in the Chief's smiles. But it will probably be found, in all such instances, that there were in the Church enthusiastic supporters, whose birth was almost equal to that of the Chief himself. African life is peculiar in its solidarity and the inability of the individual to stand alone. Nothing is more foreign to African character than individual initiative.

Of course, all this is rapidly changing. The mere advent of European civilization, as has been already

* The leopard-skin is the insignia of Royalty, but it is seldom worn south of the Zambesi.

said, tends to disintegrate tribal life and to give the African a new interpretation of personality. And Christianity, with its message of individual responsibility before God, tends in the same direction. The influence of the high-born is not so great to-day as it was a quarter of a century ago; but it is still very great, and it will remain great for several generations.

In South Africa, however, as in other lands, wealth invades the aristocratic privileges of the high-born. The old tribal conditions made wealth impossible, save to the high-born. But these conditions have changed as European influence has increased. Individuals have, more or less, emerged from the old tribal life, and, by enterprise and industry, have secured comparative wealth; and avarice and jealousy cannot now deal with such men in the way that it was wont to do. On the contrary, such people have a following now, and they, also, count in the forming of native opinion. They are generally more intelligent than their neighbours. As a rule, they are inclined to substitute the individualistic for the old tribal ideal, though none entirely succeed in escaping from the inheritance of many centuries. And a very large majority of them are more or less in sympathy with Christianity.

Now, it will materially assist the African churches to win Africa for Christ, if the high-born and the wealthy should get to understand what Christianity does really stand for, and should allow it to play upon their own thought and actions.

At present, a large proportion of the high-born are ignorant, unclean, suspicious and self-indulgent; and to know the man is always to know what his influence

will be in the shaping of public opinion. As a class, there is not much hope of their being permeated with Christian thought, though individuals among them have long been conspicuous for Christian character, but sooner or later their children will occupy the places that the parents now fill, and what the children will be depends largely upon what we choose to make them. Happily, many of the high-born, and nearly all of the comparatively wealthy, are anxious that their children should receive a European education. They do not understand what European education really means. An uneducated man cannot possibly understand that. But they believe that in some undefined way the superior power of the white man, which they readily acknowledge, is due to education ; and so they want their children to be educated, and are often willing to sacrifice even their cherished cattle for the sake of their children's schooling. Nor are they content with the standard of education that is available at the local schools. Partly because they believe it to be better for the children, and partly because it has come to be the correct thing for them to do, they prefer to send their children to boarding schools. And here lies a magnificent opportunity for the missionary ; young people are impressionable, and adolescence is the period when heroism, self-sacrifice, adventure, honour, and creative power, may be most successfully appealed to. Pupils in a boarding school are under the constant influence of their teachers, and if the teachers are definitely Christian, the lives of the youths may be profoundly modified. Our scholastic department exists for the purpose of giving such youths a good, Christian education. We seek, not merely to put into them a knowledge of certain facts, but to develop their

powers of thinking in an orderly manner, of controlling their own inclinations, and of pursuing the ideal of the Cross—the greatest symbol of sacrificial service that the world has ever known. The progeny of ignorance is misunderstanding and strife, and by developing the intelligence of the children of the influential, we are removing much of the danger that would otherwise threaten their future intercourse with European merchants, industrialists, and Government officials ; a danger ruinous to all concerned, but ever more fatal to the weak than to the strong. If, while developing their intelligence, we make Christ the model and inspiration of their lives, we are helping them to become wise and true leaders of their own people, quick to discern the pathways of tribal progress that are fringed with fewest perils to their race. In the winning of Africa for Christ, then, the pupils of our scholastic department may be confidently expected to take a foremost place.

But it would be fatal to the future usefulness, as well as happiness of our pupils, if we educated the sons of the influential and neglected their daughters. One has too often seen, in Africa, an intelligent and progressive man weighted with an ignorant wife, who could neither share her husband's pursuits nor sympathize with his ideals. It is hard to recall a single instance in which the union was not disastrous to them both. If husband and wife are to be helpmeets and companions, it must be made possible for men to find wives as intelligent, as skilful, and as Christian as themselves. The value of the ablest and most devoted servant of his race that Tiger Kloof will ever train, will be more than doubled by the sympathetic comradeship of a wife of kindred spirit. Even if we care for nothing more than the training

of men to become leaders of their fellows, it is good business to train women who shall be helps rather than hindrances to their husbands. But our aim is higher than that. We aim at doing our share in the winning of the whole of Africa for Christ; and nothing less will content us.

Photo. W. C. Willoughby

No. 17 TEACHERS' COTTAGES

In Africa, as in Europe, the influence of a mother upon her children can hardly be exaggerated. Here, again, the European traveller is frequently mistaken in his judgment; he sees only the exterior, puts a European interpretation upon African actions, and concludes that the mother's influence upon the son is slight. The Makololo migrated from Basutoland to the Zambesi valley, and they spoke the Sesuto tongue. In 1863 the tribes they had conquered rose against them; practically annihilated the men; and appropriated the women. The present Barotse tribes are the offspring of that union,

and in half-a-century the language of the mothers has supplanted that of the fathers, and become the mother-tongue of the people. When European travellers report that women are mere toys and chattels who are destitute of influence in the tribe, they only show how easily intelligence may be mistaken, when prejudice warps the vision, and insight is not allowed to penetrate the external. Once thoroughly grasp the illuminating principle that the clothes are not the man, and the more one sees of African life, the more convinced does one become that the influence of woman is as great among the blacks as among the whites; perhaps all the mightier because it does not obtrude itself or advertise its power in public places. When the women in the influential families of Africa are educated and Christianized, they will do more than the men to bring Africa to the feet of Christ. By training the sons and daughters of the influential, we are laying the foundations of new African homes, in which father and mother alike shall be intelligent and Christian. In the regeneration of Africa, there is hardly a limit to the service that such homes will render.

The curriculum of the Scholastic Department is that of the Government Code, and extends to Standard ex-VII. Beyond that the only possibility of advance at Tiger Kloof at present, is through the Normal Department or Bible School, but we recognize the desirability of preparing advanced pupils for other examinations, and hope to be ready for such work as soon as any reasonable number of pupils require it. All teaching is given in English, because the Government examinations for the Standards, as for the higher subjects, are conducted in that language; and for the same reason English is the medium of general conversation among the pupils. Quite apart from the

Government examinations, the strong desire of the pupils to learn English would practically compel that course.

The fees paid by boys in this department are £16 per annum, plus 10s. per annum for medical attendance. The year includes forty-four weeks of tuition in all departments, and one week of recreation at mid-session. These fees include tuition, school books and material, board, bed and bedding, uniform and under-garments—in fact, everything that a pupil needs except boots, postage stamps, railway fares, and pocket money.

The fees for girls in this department will probably be £12 per annum, plus 10s. per annum for medical attendance. These fees, like those for the boys, will be inclusive.

Chapter VII

OUR INDUSTRIAL DEPARTMENT

The wealth of the citizens, which is the wealth of the State, is, when robbery is prevented, in proportion to their capacity for productive labour.

The wealth of the Kimberley diamond mines is almost proverbial, and the Vaal River diggings have made fortunes for a few and a livelihood for many. But, when the Bechwana and the Griqua owned that area, they were no better off for the fabulous wealth that lay waiting to be won. They squatted on the very diamond-pipes as they grazed their flocks and herds upon the plains around. They trampled diamonds into the mud as they watered their stock at the Vaal River, and never guessed that one of the little stones beneath their feet would more than buy their cattle. In the famine that devastated that district a century ago, hundreds of them died of sheer starvation, in close proximity to the wealth that has since brought affluence to not a few and comfort to a large community. If they had possessed the necessary knowledge, industry and skill, they could have grown rich instead of dying, for the diamonds have never objected to be handled by black hands. They were impoverished by ignorance and want of skill, not by the poverty of the land ; and the poverty of the people was the poverty of the State.

Now this is merely an unusually striking instance of conditions that still prevail in every native territory. South Africa is rich enough to carry ten times its present population in comfort, if only the population be rich enough in capacity to take what the land is offering to those who can win it. It is not the poverty of the land, but the fundamental poverty of the people, that impoverishes Africa. The Europeans of South Africa are constantly talking of developing the natural resources of the country ; but that can only be done by developing the people. Once a people have knowledge, industry and skill, the land will yield its wealth, and the State will be wealthy in the wealth of the citizens.

Of the people south of the Zambesi, the blacks are to the whites as ten to one, and it is thought that the blacks are doubling their numbers every quarter of a century. Surely, it is no small part of the problem to give the blacks a greater capacity for productive labour.

People talk of the civilization (meaning European civilization) of the African tribes. Civilization, as we know it, involves clothing, boots, furniture, houses, agricultural implements, roads, railways, police, magistrates, hospitals, doctors, schools, churches, and many other expensive things. Who is to pay for these things ? There can be but one answer. They must be paid for by the people themselves. That means that, while the community is learning to need such things, it must, also, learn to earn them. The Africans can produce, without much skilful labour, all that they need for their crude African life. They will never enjoy the institutions of civilization till they have so increased their capacity of production that

Photo. W. Klisser, Vryburg

No. 14 THE SCHOOL BLOCK

Photo. W. C. Willoughby

No. 18 Left to right : BOARDING-MASTER'S QUARTERS, DINING HALL,

they are able to pay for them. On the other hand, men do not really want what is evidently quite beyond their reach. Even children do not cry for the moon, and men only use that figure of speech as a synonym for the ridiculous. The only way of giving the Africans a higher standard of living, of teaching them to feel their need of the institutions of European civilization, is to make these things gradually more possible for them. That can only be done by teaching them to become greater producers. It must be a gradual evolutionary process, a little more productive power, with consequent increase of comfort and heightening of ideal; and the enlarged desire stimulates the individual to become a little more fit, which, again, means further satisfaction and a further sense of need. It all depends upon the possibility of gradually increasing the power of production.

For the civilization of the Africans, therefore, it is imperative that industries should be taught.

There is a great conflict of opinion among the whites of South Africa as to the desirability of teaching trades to natives. The South African missionary is often advised by his unsympathetic critic to "teach the niggers to work!" But the critic does not mean all that his words naturally convey. He generally means, "teach the niggers to do the work that I don't want to do and must get done." He means menial work for the white man, and it will be good for him to sit at the feet of Maurice S. Evans,* and learn that ten black helots for every white aristocrat is having a fatal influence

* "Black and White in South-East Africa: A Study in Sociology." By Maurice S. Evans, C.M.G. Longmans, Green & Co., 1911. A very remarkable book that no student of South African Native Affairs can afford to be without.

on the European population itself. The critic must also consider that history provides no instance of an industrious community to which skilled labour was permanently barred. It is not possible to make people work, even though they be black. The army that would be necessary to force unwilling labour from the African tribes, would be competent to do better work than it could force the Africans to perform. Though working means uplift, being worked means degradation to the worker, and a greater degradation still to the slave-driver, whatever name he may be known by. There is but one way of increasing the industry of the Africans, and that is by increasing their wants and letting them see that what they can produce can be exchanged for a reasonable measure of the things they desire. They want houses, furniture, clothes, boots, waggons, schools, and the like; and, while these things are produced only by white men at the rate of 20/- to 30/- a day, no reasonable measure of them is possible to natives who do menial work at 2/- a day. If some of their own people could produce these things at a more reasonable rate of exchange, their desires might be gratified and their industry stimulated; and they would not complain even though the things were less skilfully made.

The moment one begins to teach Africans to produce such things as their own people desire, the very critic that cried "teach the niggers to work!" is the first to blame the missionary for "teaching the niggers to compete with the white man!" He wants to be protected from that competition. He declares that the blacks belong to an inferior race; one has sometimes heard him say, in a moment of excitement, that they are not people, but "missing links"; but, even if it means keeping the

millions of Africa in ignorance and degradation, he demands that they shall not be permitted to compete with him in skilled work. If it were not pitiful, it would be amusing to hear the heir of all the civilizations demanding to be protected from the skilled competition of people whose grandfathers were savages. Whatever the white artisan may say about the "inferior race," the demand is eloquent testimony to his inward belief in their capacity for development. The choice lies between a trained, self-respecting and respected native community, that shall contribute to the commonwealth an equivalent for all it consumes, and an ignorant, parasitic, suspicious and brutal horde of prolific people, who will be a constant menace to the welfare of the whites.

Why does the white artisan fear the competition of the blacks? Because he thinks they are capable of comparing with himself in skilled work; and because he has a feeling that skilled workmen who can live on a pot of mealie-pap a day would be formidable competitors. But it will be many generations before the African artisan can become skilled in the European sense. He lacks initiative, persistence of purpose, sense of fitness, and what one may call an industrial conscience; and these qualities cannot be rapidly evolved. He can be taught to do many things to the satisfaction of his own people (whose weaknesses are similar to his own) and, for the general uplift of his race, it is important that he should learn. As for the mealie-pap, the native is not thrifty, nor is he prone to self-denial. He learnt to live on mealie-pap because he had to. It was a case of adaptability to environment. And now that a new environment is playing upon him, he shows himself as adaptable as his fathers were.

Natives whose earning power has been greatly increased by skilled service in European townships, find their wants increasing as fast as their spending power, and when the African is sufficiently skilled to compete with the European artisan, his ideal of comfort will probably have increased to a corresponding degree. The increase of a capable population may mean increase of competition among the producers, but it also means increase of competition among the consumers; and if the industrial organization is efficient and just, and the increase is not greater than the potentiality of the soil and what is beneath it, the community is enriched thereby. As a statesman recently said: "Workers are the great asset of the land."

But as far as our Industrial Department is concerned, it must be said, quite frankly, that we neither expect nor desire that our apprentices should drift into European townships, vainly endeavouring to compete with the skilled workmen of Europe. We want them to return to their own communities, capable of doing such skilled work as their own people require. What we care most for, is not the fitness of the few individuals that it is possible for us to train, but the help that these trained men and women shall give to the general uplift of their own people.

Industrial training, however, is worth while for the sake of its influence on character.

It is often said in South Africa that educated natives are afflicted with "swelled head." Many a man who cannot tell one ox from another in the herd, is capable of noticing a monstrosity among the beasts. Even London papers talk more of the few burglars, swindlers, and other assassins, than they do of the millions of honest

and respectable citizens. Conceit is more easily detected, too, by the average South African, when it is put into high-flown English, than when it is expressed in distinctly native ways. But, after all this has been said, there remains in the criticism a truth which ought to be honestly faced. Space does not permit a thorough discussion of this weakness, but two things must be considered. In the first place, self-assertion and bumptiousness are, everywhere, signs of recently awakened individuality ; indications of a consciousness of power that has not yet had time to be chastened by experience. Secondly—and this is the important consideration—much of the conceit is due to the possession of book-learning unaccompanied by education.

All over South Africa it is too commonly thought that education is an affair of books, and that it is the proud privilege of the educated man to live without using his hands. Now this has a mischievous influence upon European youths, and a much more mischievous influence upon youths who are only emerging from barbarism. One of the problems of the educationalist is to get natives to realize that education does not mean less work, but more work and better ; that whatever they may know of books, they are not educated unless they have learnt to control themselves and to use their powers in subduing the material and ministering to the uplift of the community.

It is just here that industrial education is so helpful. If books are so used that they demand little clear thinking and much good memory—and examinations are often a temptation to this—the African may well be vain as he compares himself with the European ; but industrial education provides an excellent method of teaching pupils to do their own thinking, and to make

brain, eye, and hand, work together. The best memory in the world fails to master the mysteries of handicraft, if the more truly intellectual faculties are allowed to stand idle. To "learn by doing" is as necessary in handicraft as it is in chemistry. In the hands of a true educationalist, books are, of course, most valuable tools, but there is always a danger that the pupil who is limited to booklearning may get to rely upon the authors rather than upon himself. Perhaps this is why self-reliance is more commonly found in the workshop than in the class-room.

To the missionary there are still more powerful arguments for industrial education.

The Christian ideal is incompatible with the present homes and pursuits of an African tribe. No high ideal of morality, and no beautiful home-life is possible to people who live in one-roomed mud-huts ; true self-respect is not fostered by the ragged and miscellaneous garments that are hung round the natives. Thrift, economy and the cultivation of health are Christian virtues, but they demand better domestic appliances. The scratching of the soil may be done with primitive tools, but better implements and better methods of husbandry are needed if the native lands are to yield a plentiful and varied supply of food. Without a fair measure of material prosperity, whatever the willingness of the people, they cannot do what they ought in the winning of their own race for Christ ; and material prosperity depends everywhere either upon manufactures or the winning of wealth from the soil. It is impossible to give the Africans any adequate presentation of Christianity without constant reference to industry, and it is impossible to imagine an industrious

community that is ignorant of the trades that lie at the base of all civilization. If the tribes are to receive the uplift for which Christian Missions stand, these trades must be taught. The mud-hut of the black man will never be replaced by a simple cottage till black men are taught to build them. Native furniture must be made by native hands if it is to be within reach of native purses. Decent garments can be substituted for rags and tatters only when native tailors are taught, and sent home to work for their own people. The farm depends so much upon the smithy, that without it little improvement in agriculture is possible. If schools and churches are to be built at native expense, for native use, natives must learn to build them. But why continue the list? The principle is clear. Africans must learn to do all that is indispensable to Africa in her upward climb, and since the very business of the missionary is to permeate the African race with the spirit of Christianity, which has ever been a spirit of progress, it is an integral part of his work to give the first generations that knowledge and skill, without which they cannot emerge from their degradation. Our aim is to hasten the time when the people shall be able to carry forward the work without foreign assistance. If we can train a generation or two of African artisans, we may be sure that they will train their own apprentices as the English village craftsmen used to do. If at first they are poorly trained, they will improve with every generation, and will maintain the succession till something better takes their place.

The village craftsmen of old England had great influence upon village opinion. If one knew what the blacksmith thought, one could make a good guess at the thoughts of his neighbours, especially if the shoe-

maker thought the same. And, for this reason, it is important that the artisans of the African villages should be definitely Christian. The mere knowledge that they owe their skill to Missionary Institutions will remove their prejudices against Christianity, and the prejudices of many of their people; and, since their apprenticeship involves four years of continuous residence with men who care more for their Christian character

Photo. W. C. Willoughby

No. 20 DORMITORIES AND KITCHEN—from the South-East

than for their technical skill, there should be no doubt of the result. To teach handicrafts at a Missionary Institution is to seize a magnificent opportunity of making progress possible to the tribes, and, at the same time, of sending back into their midst men who, while earning their own living, shall, by precept and example, commend Christ.

Our Industrial Department teaches the fundamental trades of European civilization to apprentices who are indentured for four years, and, as we had to spend

some thousands of pounds in the erection of the necessary buildings for institution work, it seemed wise to begin with the building trades and to employ the labour in doing our own work.

We have taught, from the commencement, all that is really necessary for the erection of a South African building :—masonry, bricklaying, plastering, concrete work, pipe-laying, carpentry, roofing, painting, distempering, glazing, such simple plumbing as an up-country house needs, and even a little elementary blacksmithing. And we are always mindful of the fact that our apprentices will have to rely upon themselves for all that is needed from the quarry and the clay-pit to the finished building. The urgent need of accommodation has compelled us to let contracts for some buildings, and to employ European journeymen on others. But the School Block (No. 14) was done entirely by our apprentices ; all the work of the Dining Hall (No. 18) above foundations ; and much work on other buildings that cannot be detailed. Our Instructors of Masonry and of Carpentry do not work with their own hands ; their business is to teach the apprentices to do the work, and, when it is remembered that our apprentices know nothing of European tools when they come to us, a glance at the buildings referred to is always enough to convince visitors that our methods are sound. Of course, we recognize that, though the apprentices did this work under the supervision of their skilled Instructors, they cannot do similar work, without supervision, when they return home. But it is not necessary that they should. They are able to do the simpler work that is needed in their own districts, and that, as has been stated already, is what we want.

Apprentices to the building trades are indentured for four years. The fees for carpentry are £16 the first year, £8 the second year, £4 the third year, and the fourth year free. It is more expensive to teach carpentry than masonry. A number of apprentices to masonry are received, without fees, upon scholarships available for the districts in which our missionaries work. For a time we received some free apprentices to carpentry ; but the expense of teaching that trade, and the numerous applications for vacancies, made it necessary to insist on fees.

Arrangements are now complete for the teaching of tailoring. The clothing of such a large number of pupils provides ample work for a Tailors' Shop, with twenty-five apprentices. A capable Instructor has been secured, and the necessary stock and equipment obtained. Apprentices will be indentured for four years. The fees are £12 for the first year, £6 for the second year, £3 for the third year, and the fourth year free. Tailoring is sure to be popular, especially among the Bechwana tribes. In these tribes the men have always regarded the dressing of skins and the sewing of karosses as manly employment ; and individuals can be found among them who, without tuition, have attempted to make European garments.

A Shoemakers' Shop, under a Native Instructor (who could be procured from Natal), would find work enough within the Institution. Next year it is hoped to introduce this trade. Apprentices would be received on a four years' indenture, and the fees would probably be the same as for tailoring.

Printing and bookbinding were done at Kuruman for many years. Tiger Kloof has inherited the machinery

and equipment. As soon as accommodation can be provided, it is hoped to open a Printing Office that shall deal especially, but not exclusively, with work in the native languages. The Book Room of the South African District Committee of the London Missionary Society is at Tiger Kloof, and its sale of native books has produced as much as £700 in a single year. Some of these books might well be produced in our own Printing Office, as well as general jobbing for our own Mission and for the public. There is a general feeling among our missionaries that a native newspaper would be extremely useful in forming native opinion, and that it would be a possible business proposition. We shall not be content till the Book Room has been merged in a new Printing and Publishing Office, that shall issue a live weekly native newspaper.

Another trade that we should like to introduce at Tiger Kloof is the making of tin goods. There is great demand for these things among the natives, and they are just the things that native hands could make. It would be easy to sell, through traders, all that twenty or thirty apprentices could produce. And it would be distinctly wise and helpful to train, for native towns and villages, tinsmiths who could make and mend the articles that are required. If we could be provided with the workshop, and its equipment, we could start this trade with safety.

Waggons and carts are always needed in native territories, but the maintenance of them is difficult and costly. To increase their number is to assist the development of the country. They would increase if local wheelwrights and cart builders were common in

native villages. It would be well to teach such work to native apprentices. The ideal would not be a first-class body-maker, or a first-class smith, but an all-round artisan who could build a Scotch-cart and do general jobbing.

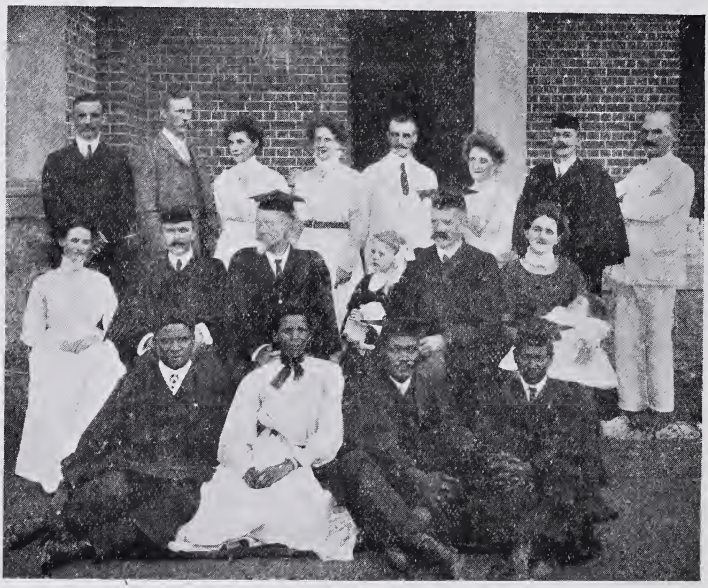


Photo. W. Klisser, Vryburg

OUR STAFF

Left to right: Back Row—Mr. Crozier, Mr. and Mrs. Foster, Mrs. and Mr. Gordon, Mrs. and Mr. Harrison, Mr. Ballantyne
Middle Row—Mrs. and Mr. Harvey, Rev. G. C. H. Reed, Rev. W. R. and Mrs. McGee
Front Row—Mr. and Mrs. Tulwane, Mr. Mateza, Mr. Jankie

All the Chiefs are finding it necessary to have little offices for the transaction of their business and general correspondence. In the Protectorate Chiefs have to collect the poll-tax for the Government, and everywhere,

in addition to business with Europeans, the judicial and administrative functions of the Chief involve office work. But native clerks are hard to find; strangers of unknown antecedents have to be employed, and the work is often badly done. Considerable influence attends a clerkship in the Chief's office, and those who care for the uplift of the tribes are anxious that these offices should be filled by men of efficiency and of Christian character and influence. Many a small store in a native village would gladly employ a native clerk, though unable to pay a European. And, since we are obliged to run an office for our own use at Tiger Kloof, we have arranged to train a few native clerks in office work; and we are hoping to send out efficient clerks of reliable character. The training extends over three years. The fees are £16 for the first year, £8 for the second year, and £4 for the third year.

Tiger Kloof is excellently situated for the work that we are doing, but though we have enough grazing land for our herds, no excessive cultivation is possible; indeed, throughout Bechwanaland cultivation is possible only in exceptional places. Matebeleland is better. Land and cattle are always pulling at the heart of a native, and if he were taught, he might do much better than he does. We regret our inability to take a large number of apprentices to gardening, fruit-growing, and general agriculture; but we have a small garden and a little arable land, and we are using them to teach a few lads better methods of cultivation.

When the buildings are ready for the Girls' School, we shall at once introduce handicrafts suitable for women. It will be no small gain to the community if we merely

train wives and mothers to do the skilled work of the home, but as polygamy disappears—and it is very rapidly disappearing—the excess of females over males will leave a proportion of unmarried women in the community, who ought to be able to learn an honourable livelihood. The Normal Department will train some of them for work in the primary schools ; but others will not have the capacity for such work.

Clothes will have to be provided for girls out of the fees paid ; and dress-making will be systematically taught. Their own kitchens will give scope for the teaching of baking and cooking. It is proposed to teach laundry work very thoroughly. Detailed schemes for the Industrial Department of the Girls' School will be ready before the buildings are completed.

Here it ought to be stated that every apprentice pursues the work of his Standard at the apprentices' evening school.

Our Industrial Department gives much help to the pupils in the Normal and Scholastic Departments also. It has already been mentioned that Normal students receive manual training under the Instructor of Carpentry. All pupils in the Scholastic Department receive some help in the Industrial—a little masonry, a little carpentry, a little farming, and a little tailoring. Every pupil has to repair his own garments for instance, and he must learn in the Tailor's Shop how to do it in a presentable manner. The aim is not to teach them any one of these trades, but to teach them to observe, to think, and to use their hands. They get a rudimentary acquaintance with common tools and common methods of work ; but apart from this, it is good for the pupil to spend a few hours a week

in the atmosphere of industrial work, discovering his own clumsiness, learning to respect, and possibly to envy, the skilful, and correcting in the workshop, the weaknesses of the class-room. To discover that head-learning is only useful when, in the service of the community, it is applied to the common things of life, is to enrich character.

On the girls' side of the Institution, much more of the benefit of Industrial Education will be possible to pupils in every department. It would be good for every girl to make her own garments, do her own laundry-work, and take her turn in the kitchen.

What we want and what the tribes need, is not experts, but good, useful, helpful, Christian men and women—fathers and mothers of the black race that yet shall be.

Photo. W. C. Willoughby

No. 19 THE INTERIOR OF THE DINING HALL

Photo. W. C. Willoughby

No. 21 THE DEPUTATION FROM THE BOARD

Chapter VIII

OUR DEPARTMENT OF GENERAL SERVICE

When a youth who has learnt in the school of poverty wishes to pass into the school of knowledge, the mere difficulty of finding the fees ought not to debar him, and yet school teachers must be paid a living wage, and so must the makers of school furniture and materials. The ideal plan is to make the opportunity of development for the individual a charge upon the community, for the whole community is enriched by the fullest development of its members. But the time for that is not yet, as far as the blacks of South Africa are concerned. At Tiger Kloof, it is true, the Government does much, and the London Missionary Society does more ; but without the fees it would be impossible to run the Institution. The fees are necessarily beyond the reach of the multitude in every African community. If the more capable of the sons of the poor were trained as school-teachers and the like, their poverty would help them to persist in their service. But how can it be done ?

One has often been touched by the pitiful pleading of poor lads, begging for a chance of learning. A lad worked for long months in the Kimberley diamond mines ; saved his earnings ; came to the Institution ;

confessed that he could only read, and had learnt that with the help of another lad ; put down all his savings (about £20) ; and asked that he might have as much education as the money would buy. It was a large sum for him ; but it was exhausted long before his appetite for education was satisfied. An evangelist came, stating that he could not pay the fees—a superfluous remark to those of us who knew his circumstances, but that his

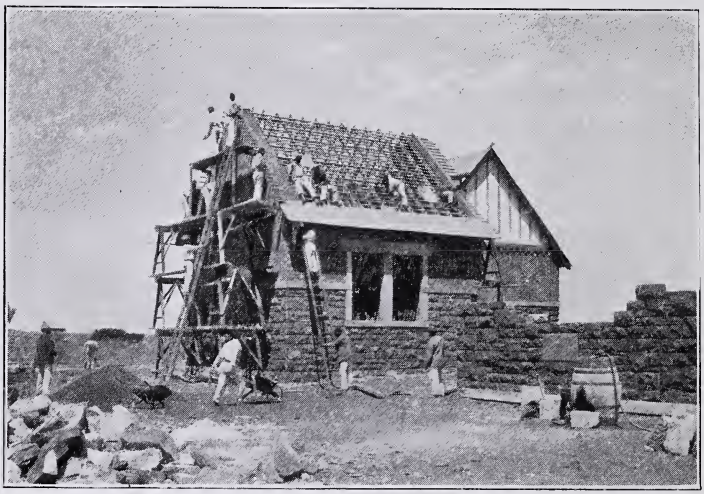


Photo. W. C. Willoughby

APPRENTICES BUILDING A CLASSROOM

son was willing to do anything, if we would admit him into the Institution. "I have nothing," said a boy, "I have only hands ; but may I not learn ?" "My father could pay for me," said another, "but he is a heathen, who cares more for his cattle than for my schooling. I did not mind till I grew up ; but now I want the teaching, and I have no money." What can we do for people like these ? We were touched with sympathy for

the lads ; and some of us remembered the time when we had a not very dissimilar struggle in a more fortunate land. So a plan was devised.

In an Institution like ours much menial work must be done. Native maid-servants are impossible on the boys' side, for obvious reasons, and we have hired "boys" to do the work (in South Africa all males are "boys" if they are black) ; and we decided to make it possible for "boys" to earn their own education by doing menial work. It was a difficult scheme to devise. It takes six hours work a day throughout the year to pay for a pupil's board, clothes, education, etc., and our Department of General Service requires more personal and individual attention than any other branch of our work. But we have managed it. The scheme is hampered by limitations, and is almost impossible for pupils above Standard V. ; but all the service of the Institution, and in the homes of the members of the staff, is rendered by pupils who are earning their education. A list of applicants for such vacancies is kept, and we have seldom reached the last name on the list. Without the whole-hearted sympathy of every member of the staff, especially of the head-master the scheme could not be worked satisfactorily. But that sympathy has never been lacking.

There are no fees in this department, and the conditions are simple. The pupil signs an agreement to work for six hours a day at any task that may be set him, in return for his education, board, clothes, etc., and to pay 10s. per annum for medical attendance. He receives all that he needs except postage stamps, railway fares, and pocket money ; and there are often opportunities of earning a shilling by some little extra care or time.

It would be too much to expect that all the pupils in this department should prove entirely satisfactory. House-boys in Africa, who never lived in anything but a mud-hut, with scanty furniture and a few of the simplest cooking utensils, can hardly be expected to do efficiently what European maid-servants take years to learn. How can they know the work of European bed-rooms, dining-rooms and kitchens? And yet they are practically the only possibility for Europeans who live on the upper veldt. The dissatisfaction of the whites with their house-boys is as common and as vocal as that of English mistresses with their maids; and it would be much greater if the whites did not moderate their expectations considerably. We had the usual troubles with hired house-boys at Tiger Kloof, and we get it still with the pupils of our Department of General Service, but we get less of it.

What we find is that pupils in this Department, with a few individual exceptions, mean business. The crisis generally occurs in the fourth or fifth month after arrival; and if, with a little wise counsel from their own missionary or other trusted friend, they get over this crisis, they generally complete their term of service. And, in class-work, they outstrip their competitors. The results of the 1911 examinations have not yet reached the writer, but, in 1910, not one of the eleven pupils in this Department failed to pass his Standard. The reason seems clear. They get full school-time; regular physical exercise keeps them mentally fit; the knowledge that they are earning their education makes them keen to get all they earn; constant and close intercourse with Europeans gives them a more intimate acquaintance with English thought, speech and ways; and the very

discipline of service, with its demand for attention, obedience, punctuality, and self-control, adds solidity to character. There are no "swelled heads" produced in this Department at any rate, and we shall be surprised if the Church does not find here some of its finest servants.

Nor do the more fortunate among our pupils show any sign of contempt for those who are really the servants of the Institution. In native communities there is little of that weakness; the patriarchal idea is that the domestic servants are younger members of the family.

As the Institution grows more service will be demanded, and the number of pupils in this Department will increase. The Department can, however, never be large, and the term of service for the individual cannot be much extended; yet we are constantly finding pupils whose industry and capacity make them well worth helping through the upper Standards, or even the Normal Course. A few scholarships, tenable for four years and worth £16 per annum, would be a great boon to these pupils. The scholarships should be granted for character and attainments during four years of general service, and a Young People's Society would do worthy work in founding one such scholarship. Kind hearts sometimes injure natives with indiscriminate doles, but it is always safe to help those who are doing all they can to help themselves.

CHAPTER IX

OUR METHODS OF WORK

A list of rules and regulations would be tedious reading, but something must be said of the ideas behind the rules.

The formation of character is the chief business of the Institution. A mere transplantation of the rules of an English college or boarding school would be more than a failure; it would be absurd. Our pupils come from homes of another kind, and the barbarism of many centuries is in their blood. African tribalism is a compound of communistic organization, patriarchal control and intense conservatism; and the authority of the supernatural dominates it all. To sacrifice the race-genius of the Africans upon the altar of European civilization, would be to rob the world of the contribution that Africa ought to make to humanity's ideal of the perfect man. At Tiger Kloof—politically, ecclesiastically and theologically—there is freedom; but freedom is never free till it bends in lowliest worship of the Highest and the Best, and learns to master its passing moods and impulses in the service of the Eternal. There is nothing so helpful to the formation of character as personal touch with God. Of the two ways in which spiritual life propagates itself, the more important is

actual contact with spiritual men, though familiarity with the written accounts of the Life that has been manifested is of immense importance. We have our meetings for worship and thought, and the stimulus of fellowship is not lacking in them; but that which tells most profoundly upon the pupils must ever be the daily life of their teachers. Nothing appeals to the best in humanity like the Cross; but the Cross must be manifested, not merely described in song or sermon, or philosophically explained. For the formation of character in the pupils, we trust more to the members of our

Photo. W. C. Willoughby

ONE OF OUR FOOTBALL TEAMS AT PLAY

Staff than to any rules, or even to any religious services.

The purpose of rules and discipline is to set an ideal of conduct before the pupils, and stimulate them to act with intelligent regard to it. We insist upon punctuality, but we do not allow bells and whistles to remind pupils of their duties. The tower-clock keeps correct time, and strikes the hours; and when pupils are off duty they are mostly in the open, and must use their own eyes and do their own thinking. No pupil is

permitted to be absent from duty without a written permit from the Boarding-Master, countersigned by the teacher responsible for the duty. Implicit, immediate and cheerful obedience is demanded from every pupil, and if any pupil thinks he has cause of complaint, he may appeal to the Principal after having obeyed. The habit of obedience will be of great value to them, whatever post they may afterwards fill; but, as Lord Selborne told them, when he visited the Institution, many of them will have to rule others, and they cannot do it wisely unless they learn to obey those who are now in authority over them. We insist on equality among the pupils, because we believe it would be injurious to both rich and poor, high-born and low-born, to have preferential treatment for the fortunate few in the Institution. The only envy or adulation that we encourage is that which is born of achievement. They all share the same dormitories, sit at the same tables, and wear the same clothes. Each pupil has to do everything necessary for himself, even to the washing and mending of his own garments and bedding.

The clothing provided is a smart, but serviceable, uniform, consisting of patrol-jacket and trousers. The uniform for Sundays, and other full-dress occasions, is navy-blue serge, with green facings, and a felt hat of the same colour. The collar of the jacket is marked with the silver roll-number of its wearer, and the brim of the hat is caught up on the left side with the Institution badge. The working uniform is of sand-serge, similarly made and decorated, and a cap of the same material, with badge and roll-number on the green band above the straight peak. There are decorations for conduct and efficiency. We prefer uniform, because

it helps discipline and eliminates the fop and the sloven. Uniform takes the slouch out of a native youth, and promotes alertness and self-respect. It is quite interesting to see the change in general demeanour that comes over pupils after a few months in uniform.

The uniform-clothing to be worn by the girls has not yet been fixed.

The dormitories are all alike. Each room accommodates eleven pupils; and each pupil is provided with a bedstead, bedding, clothes-locker, and a separate locker for his Sunday hat. The most trustworthy pupil is made chief of his dormitory, distinguished in dress by a silver shoulder-strap, and relieved from certain menial tasks that are obligatory upon others. The order and neatness of the dormitory depends much upon him. Under his supervision, each pupil must make his own bed, and arrange the bed-clothes in that neat and uniform manner that prevails in some hospitals. All dormitories are under the Boarding-Master, who holds a weekly inspection of rooms and kits, gives constant attention to their cleanliness, and acts as General Officer of Health. On full-dress parade, after the first Sunday Service in the month, he reports officially which dormitory has been best kept during the preceding month; and the occupants of that dormitory wear a silver star upon the collar till others deprive them, by superior neatness, of the coveted decoration.

Drill is taught, like singing, as a school subject. But more stress is laid upon it than usual, because it produces attention, alertness, instant response, exactness, and freedom of movement, whilst it provides healthy, physical exercise in a way that the pupils enjoy. The

Institution has recently been presented with a set of Band instruments, which will add enjoyment to the marching and brighten the life of the pupils.

Africans are naturally polite, and native etiquette is punctilious, but it is often violated by Europeans who do not understand it; and the African idea of the European is that he lacks politeness. On the other hand, the European is constantly annoyed at an apparent lack of respect for others that characterizes many African youths, especially those who have come much into contact with Europeans. If the African is to learn European forms of politeness, he must be taught. We require every pupil to come to the salute when passing a teacher, a lady, or a visitor, and to observe the usual forms of politeness in general intercourse.

It must be remembered that our pupils are not children (their average age is about nineteen), and that they have always been accustomed to life in the open. One of our problems is to induce them to take enough physical exercise. In the Industrial Department and the Department of General Service, the problem does not arise; but in the other departments mental vigour and even health would soon fail if exercise were not taken. Nearly all pupils have two hours of manual labour in the afternoon, but we provide a sports ground too, and encourage sports. Football is the favourite game. There are seven teams competing for the possession of a shield, which was presented by a member of the Tiger Kloof Sub-Committee who is too modest to be named. There is a tennis club also: its members spent the spare hours of many months in making the tennis-court with their own hands, and some of them are keen players. Empire Day is always given

up to the Annual Sports of the Institution. It is not always easy to get prizes for the different events; but good work is done, both in practice and in competition, especially in running and in high-jumping. The winner of the high-jump in 1911 cleared 5-ft. 2-in.

Personal cleanliness is not merely demanded, but encouraged, and made easy by lavatories, bath-room and quarries converted into two swimming-baths (each about 60-ft. by 35-ft.), with solid rock bottom and side, through which a small stream is constantly running. One of these adds greatly to the comfort of the staff, especially during the hot summer months; and the other is so popular with the pupils that our rule requiring a weekly bath has become almost superfluous.

One of the local doctors acts as Medical Officer of the Institution, pays a monthly visit of inspection, and attends the pupils when necessary.

English is the language used in the work, worship, and general conversation of the Institution, and the pupils are keen on learning English. Groups of pupils have regular meetings for worship and the like, in their own tongue; and here the good influence of the Theological Students is most distinctly felt.

Upon completion of indentures every apprentice receives his original indentures, endorsed with a statement of character and proficiency; and every pupil who spends two years in the Institution and acquits himself satisfactorily in the upper standards or the normal course, is granted an illuminated certificate, suitable for framing, stating what his behaviour has been and what examinations he has passed. An annual report of each pupil's work and

conduct is sent to his parents, through the missionary of his district, where that is practicable.

In organizing the Girls' School, it is proposed to have separate classes for the sexes, except in the Normal Department, but they will often meet for worship, concerts, games, and the like, under proper supervision. We are quite aware of dangers that will have to be guarded against, and we shall take every proper precaution; but we think it eminently desirable that the

Photo. W. C. Willoughby
ON PARADE. Sunday Uniforms

young, educated people of both sexes, should have opportunities of mutual acquaintance and respect.

One of the weaknesses of the Institution, is the absence of a Common Room for the use of the boys during privileged hours, especially in the winter. Any friend who would build a Common Room would secure the gratitude of the Institution, and would increase its efficiency. The cost would probably be from £150 to £200.

It would be foreign to the purpose of this book to describe the internal organization of the various departments, and their relation to the General Office and the Controlling Committee, but it may be permissible to say that everything is done on strictly business lines, and no slipshod methods are tolerated. Accounts are carefully kept, audited by a professional auditor, and regularly analyzed, and statistics and records are prepared with exactness. Visitors who have made a careful examination of our Inter-Departmental methods, have readily acknowledged that few business concerns are better organized, or more carefully administered.

CHAPTER X

A DAY'S WORK AT TIGER KLOOF

It has been suggested that a detailed description of an average day's work, would be interesting, and no two days in the same week are alike. Extracts are given below from the General Orders for 1911, but they show in merest outline, the allocation of hours to work in the different departments. When the reader finds such phrases as "Scholars at School," he must imagine the details of an up-to-date school time-table; and "Apprentices at their Trades," must be understood in the light of what has been said of the Industrial Department.

The day given is by no means abnormal, and it must be remembered that all days contain much work that cannot be referred to in General Orders. The only reference to the Theological Department is the mere quotation of its class-hours; but the greater part of such work is necessarily done in private study, under the direction of the tutor, and is merely stimulated, corrected and supplemented in the class. These students live in their homes, instead of sharing the general life of the Institution, and are treated as men who are capable of arranging their own hours of private study. The little school for the wives and daughters of the students, has its own time-table for the day given; but since it does

not touch the other work of the Institution, except at morning prayers, it is not here mentioned.

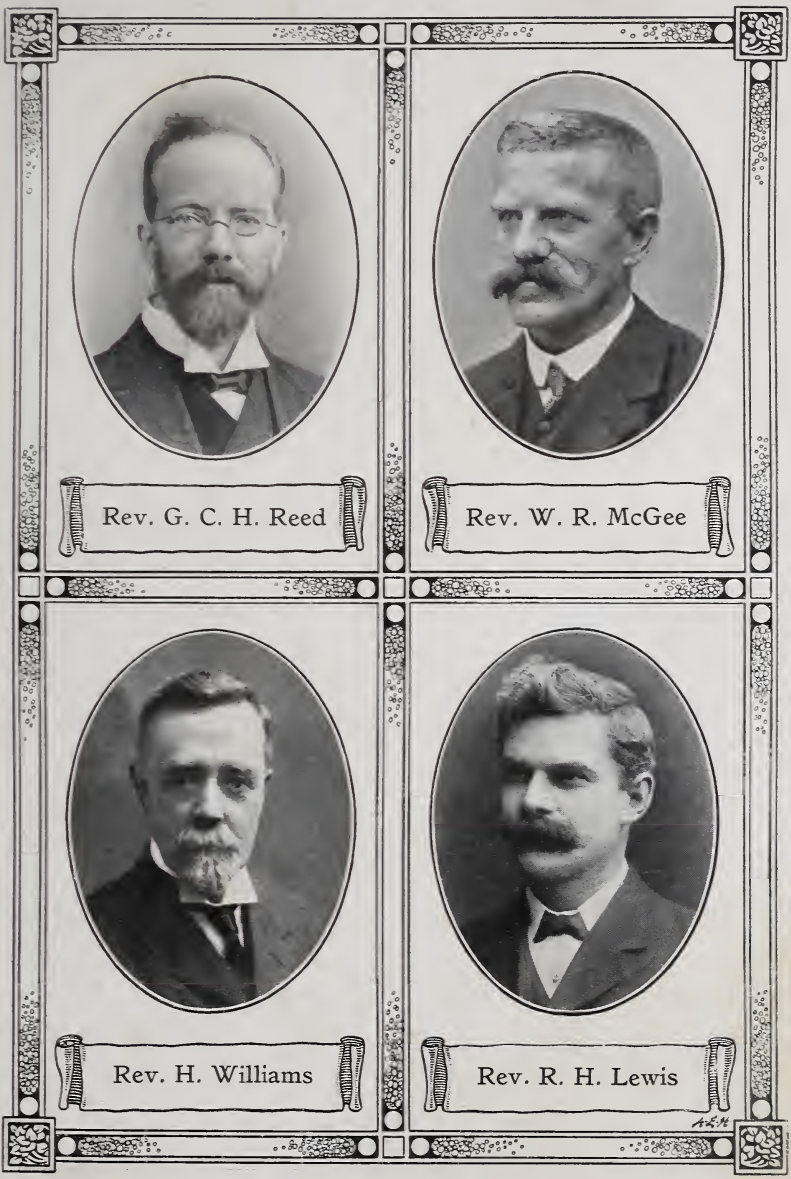
Other days in the week run, broadly, on similar lines, except that Saturday and Sunday are abnormal days. On Saturday all classes cease at 11.30, and the workshops close at 1. After pupils have washed their garments and bedding, they spend the time in sport and recreation. At 7 p.m. all pupils assemble in the dining-hall to practice the hymns, etc., for Sunday. On Sunday, the compulsory engagements are morning service, followed by full-dress

Photo. W. C. Willoughby

PHYSICAL EXERCISES

parade, afternoon Sunday school, and evening service ; but a number of voluntary religious meetings are organized and conducted by the pupils themselves, assisted by the theological students.

The General Orders from which the following extract is made, indicate the hours that pupils spend in the classes and workshops ; but members of the staff are much too deeply interested in their work to limit their time to the hours mentioned. They are not mere paid servants ;



TIGER KLOOF SUB-COMMITTEE AT THE TIME
OF THE DEPUTATION VISIT

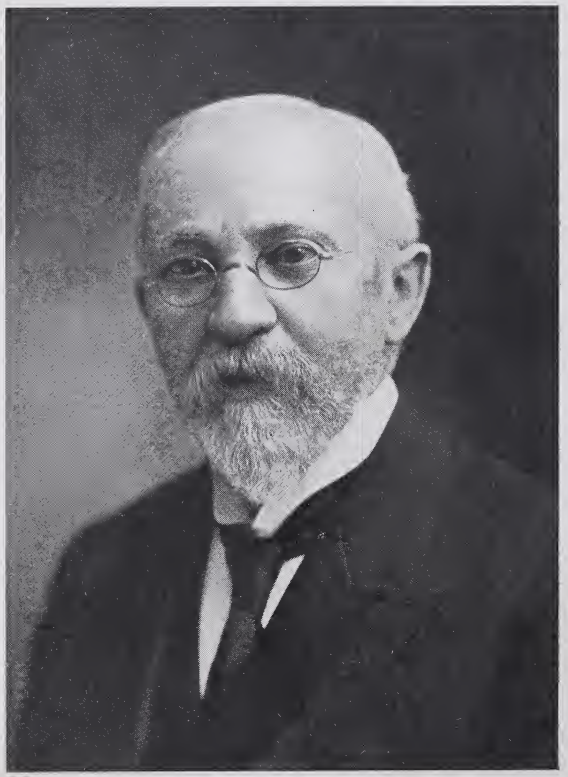


Photo. R. Haines, Southampton Row

MRS. WILLOUGHBY AND REV. W. C. WILLOUGHBY.

they are fellow-labourers together with God in the work of uplifting the African race, and they never consider themselves to be off duty.

In the following list, engagements not otherwise specified are for all departments :—

	WEDNESDAY.
A.M.	
7.0	Prayers.
7.15	Drill ; normal students to take charge of squads.
7.30	Class instruction in religious knowledge.
8.0	Normal students at their classes till 9.
	Scholars at school till 9.
	Apprentices at their trades till 9.
9.0	Breakfast.
9.45	Normal students at their classes till 1.
	Scholars at school till 1.
	Apprentices at their trades till 1.
10.45	Fifteen minutes recreation for normal students and
P.M.	scholars.
1.0	Dinner.
	Library open for scholars.
2.0	Scholars below Standard IV., at manual labour till 4.
	Scholars in and above Standard IV., at technical drawing classes till 4.
	Matebele teacher-students attend classes in school method till 4.
	Normal students take applied drawing for wood-work certificate till 4.
4.0	Sports and games for all departments till 5.
5.0	Supper.
6.0	Normal students at private study, or taking classes, according to rotation list, till 8.
	Apprentices at evening school till 8.

7.0 Scholars at preparation till 8.

8.0 All pupils are free till 10, for optional society, club, and other meetings; and for general conversation, etc.

Pupils wishing to write letters, read, or study, may use class-room No. 3, till 9.30, when the normal student in charge for the day will extinguish the lights and lock up the building

10.0 Retire to dormitories.

10.15 Lights out and conversation ceases.

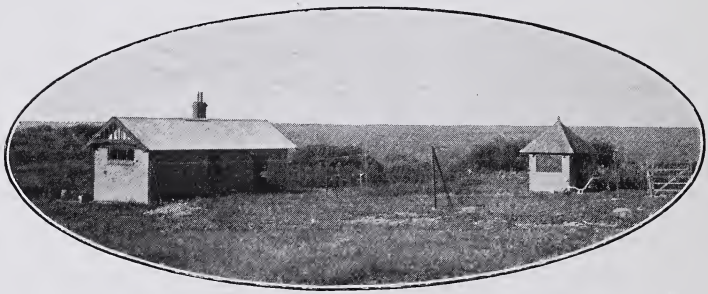


Photo. W. C. Willoughby

LAUNDRY, GARDEN, AND TOOL HOUSE

CHAPTER XI

OUR EIGHT YEARS' RECORD

The 8th of March, 1904, was the birthday of the Institution. On that day the Principal, his wife, and the Instructor of Carpentry, outspanned a borrowed waggon and pitched three ill-conditioned tents (No. 2) on 3,000 acres of unfenced wilderness that the Society had purchased in the war-time ; and the Instructor of Masonry arrived a day or two later. The only signs of previous occupation were the ruined walls of a small farm-house, an excellent dipping-tank for sheep, and half-a-dozen fig trees in what was once a kitchen garden. The homestead was covered with scrubby bushes and loose fragments of limestone. The indigenous trees had been felled by the troops during the war. It was appalling to think that we had to begin, without even a house to shelter us, to reduce this wilderness to order and build up a beautiful home of education. But it is still pleasant to recall the picture of an ideal Institution that used to greet us as we stood on the railway in the sunset and looked along the ridge. The frontispiece of this book is that vision, with the faults of human achievement worked into its realization.

By the 26th of the month we had erected the little wood and iron building (No. 3) that we had brought from England, and life became more possible. Three

days later seven candidates for apprenticeship arrived, and within the month the number had increased to about thirty. Eighteen were accepted and indentured ; and with these eighteen we finished the year. In No. 3, two marquees are seen on the knoll to the right of the house ; these discarded military tents were our first dormitories ! There was but little comfort for the lads, and the evening school was not possible ; and it is hardly surprising that there was some discontent. But good work was done during the year. The wooden building shown in No. 4, which was also brought from England, was occupied on June 1st, though the roof was not on ; and No. 3 was then used as school-room and quarters for the Native Certificated Teacher. The asbestos huts (No. 5) had been made in England, and they were erected and occupied by the Instructors, and by the time the Head-master arrived in August, the third hut (seen in Nos. 6 & 7) was ready for his accommodation. A substantial stone stable (seen on the left in No. 6) was put up by the apprentices, with a little outside assistance, and used as a workshop, but the carpenters' shop and engine-room was begun. The fountain had been opened up, and by quarrying stone at another spot where the willow-wand had indicated water, we secured a further supply of pure water in a clean rock reservoir, which has never failed us. The water tower (on the left in No. 6) was built ; the windmill (No. 1) was erected ; pipes were laid on to the buildings in use and under construction ; the first dormitory was begun ; cattle kraals were built ; some roads were made ; and some trees were planted.

The year 1905 began with the above eighteen apprentices, but many more might have been received if the organization and accommodation of the Institution had warranted

it. The Scholastic Department was begun early in the year with five pupils, but was increased later by the arrival of teacher-students from Matebeleland : we ended the year with a total of forty-four pupils in both departments. This record is being written in England, and the exact number in each department is not available—probably thirty in the Industrial and fourteen in the Scholastic. There was little about the place at this period to appeal to the imagination of the natives, and our reputation was still to make.

During the year we increased our accommodation considerably. The Carpenters' Shop (No. 8, and on the right in Nos. 6, 7 & 9) was finished, and the circular-saw, which, like the lathe and corn-mill, is run by an 11 h.p. oil-engine, enabled us to expedite other work. The dormitories (Nos. 6 and 11) were completed just after the old dormitory tents were hopelessly wrecked by a storm ; and later the second dormitory was completed. The foundations had been laid for the school block, however, and His Excellency the Governor of Cape Colony, laid the foundation stone in September. This was a red-letter day in the history of the Institution. The Resident Commissioner of the Protectorate was there ; the District Magistrate ; the Mayor of Vryburg ; the Ministers of neighbouring churches ; Missionaries of our own and other Societies ; the Chiefs of the Bechwana tribes, and their retainers ; representatives of Native Churches ; and a large number of Europeans were brought by special train.

The building of the school block was steadily proceeded with from this date ; the first Swimming-bath was finished ; a cottage for the Certificated Native Teacher

was built, and three of the cottages (No. 12) intended for theological students. These latter became the homes of the European teachers for a while. More roads were made (No. 13); more trees planted; and some fencing done. In the development of the Institution the adjoining railway siding* was of great importance, and the Cape Government Railways had given us every consideration, and this year they greatly improved the siding; and the Cape Government Postal Authorities established a Post Office Agency at the Institution.

At the commencement of 1906 there were fifteen in the Scholastic Department (including eight Matebeleland District Committee teacher-students), and twenty-eight in the Industrial. Total forty-three. The Department of General Service was organized at the beginning of the year, but lack of dormitory accommodation prevented us from receiving more than two pupils. The year ended with twenty-one in the Scholastic Department, twenty-five in the Industrial, and two in the General Service. Total forty-eight.

The first room in the School Block (No. 14) was completed during the year, and the second proceeded with; and the School moved into its own more comfortable quarters, setting free another room in the Dormitory, and making a total of sixty-six beds available. The completion of the permanent kitchens was almost a greater boon, for cooking for staff and pupils in a corrugated-iron shanty, with an inside temperature of 130 to 136 degrees F., was having a serious effect on the health of the Principal's wife, who was doing this work as a labour of love.

* In South Africa a siding is practically a station without an official in charge, and with no building but a waiting-room.

Upon the completion of the latrines in the first half of the year, a troublesome rebellion broke out, which made 1905 a year of great anxiety to a staff that was already feeling the strain of overwork and discomfort.

The brightest episode of the year was a visit from His Excellency Earl Selborne, the High Commissioner, who came with Lady Selborne, bringing wise counsel and Christian sympathy and cheer.

At the beginning of 1907 we had twenty-two in the Scholastic Department, twenty-seven in the Industrial, and six in the General Service. Total fifty-five. And, at the end of the year, there were twenty-seven in the Scholastic, thirty-three in the Industrial, and six in the General Service. Total sixty-six, which was the limit of our dormitory accommodation.

There were several changes in staff during the year. It was found necessary to appoint a Matron. We had, also, a new Instructor of Carpentry, a new Headmaster, and a new Certificated Native Teacher.

The second and third rooms in the School Block were finished, and the fourth was proceeded with. The estate was improved, especially by road-making and tree-planting.

The Post Office Agency was raised to the grade of a sub-office, with its additional conveniences for staff and pupils, and a small room was built for its accommodation.

The Department of General Service had not proved satisfactory at first, but by the end of this year it had justified its continuance.

The year 1908 began with thirteen in the Scholastic Department, thirty-two in the Industrial, and six in the

General Service. Total fifty-one. The Theological Department was begun in May, with four students. And, at the end of the year, there were four in the Theological Department, eight in the Scholastic, thirty-one in the Industrial, and six in the General Service. Total forty-nine.

Photo. W. C. Willoughby

THE SUN DIAL

Motto: "Work while it is day for the night cometh."

This was the year of financial depression that reduced the number of native scholars throughout Cape Colony. But our numbers were further reduced by the opening of another London Missionary Society Institution at Hope Fountain; by the expiration of twelve of our first batch of indentures; and by the loss of three in the

Scholastic Department, due to the commencement of the Theological.

The accommodation of the Institution was materially extended during the year. Three cottages were built for Theological Students (No. 12); considerable work done on the Dining-Hall (No. 15); a new house built for the Principal (No. 16); and one begun for Trade Instructors (No. 17); and work was done on the fourth room in the School Block.

The 1909 Session began with four in the Theological Department, eight in the Scholastic, thirty in the Industrial, and four in the General Service. Total forty-six. The Normal Department was commenced at the beginning of the year, and the year ended with seven in the Theological, four in the Normal, sixteen in the Scholastic, thirty-two in the Industrial, and nine in the General Service. Total sixty-eight. We were almost full.

During the year, the fourth room in the School Block, Trade Instructor's cottage, and the clock-tower (Nos. 11 & 15) were finished, and other work done on the Dining-Hall; a cottage built for a second Native Teacher, a guest-house for Native Visitors, and four more cottages for Theological Students. A gas-house was built, pipes laid on throughout the Institution, and acetylene substituted for paraffin lamps—a great improvement.

A full-grade Post and Telegraph Office was installed late in the year.

A great change in staff was made by the substitution of Boarding-Master for Matron; and a second Certificated Native Teacher was engaged.

The year 1910 began with seven in the Theological Department, four in the Normal, fifteen in the Scholastic,

thirty-one in the Industrial, and six in the General Service. Total sixty-three. It ended with five in the Theological, eleven in the Normal, forty-eight in the Scholastic, thirty-nine in the Industrial, and eleven in the General Service. Total 114.

The reduction in the Theological Department was due to the ordination of two students, who had been sent up for a short course of study, after long and valuable service as evangelists. To accommodate the pupils we had to erect a temporary dining-room, and appropriate the two rooms of the Dormitory to their proper use, giving us eighty-eight beds. The steady work and firm discipline of the preceding years were beginning to tell, and the improved accommodation was getting gradually known. We gained in numbers, too, by the closing of the Hope Fountain Institution, which had weakened us in 1908.

We began the year with a new Headmaster, and we had secured the services of a local doctor as Medical Officer of the Institution.

During the year the third Dormitory was built (giving us 132 beds), and the fourth almost completed; a second Instructor's cottage (No. 17) was practically finished, a third Native Teacher's cottage was built, and the second swimming-bath completed. But the great work of the year was the completion of the Dining-Hall, with Boarding-Master's quarters attached (Nos. 18, 19 and 20). The pictures are a sufficient description of most of the buildings; but it seems worth while to remark that this building is of solid stone, pointed within and without, floored with stone, well lit, well ventilated, and with good acoustic properties. There is

no ornamentation, but its massive appearance and harmonious lines suggest strength and restfulness. Considerable work was done, also, on the fifth room of the School Block (No. 14), for we had received authority to complete this block of buildings.

The great event of the year was the visit of a Deputation from the Board (No. 21) consisting of Sir Charles Tarring, the Rev. George Cousins, and the Rev. W. Dower. They spent three days at the Institution during the last week of the Session, and twelve days in February and March, 1911. They met the members of the Staff, the Tiger Kloof Sub-Committee, and the South African District Committee. They thoroughly inspected every building and every class of work ; and they gave very valuable encouragement, advice, and support. Their very full report was printed and circulated among the Directors.

The year 1911 began with five in the Theological Department ; nine in the Normal ; thirty-five in the Scholastic ; thirty-five in the Industrial, and ten in the General Service. Total ninety-four.

When the writer left on furlough, there were ten in the Theological ; twelve in the Normal ; sixty-four in the Scholastic ; thirty-nine in the Industrial, and twelve in the General Service. Total 137. The year ended with a total of 156, but the figures for the separate Departments are not available. School fees received during the year amounted to £1,400.*

* After the above was in print, particulars arrived of a visit paid to the Institution by the Superintendent-General of Education from the Cape Province. At the date of posting (March, 1912) there were in the Institution :—ten in the Theological Department, ten in the Normal Department, seventy-four in the Scholastic, fifty-eight in the Industrial and fourteen in the General Service. Total 166. Of these pupils 117 came from Bechwanaland, twenty-four from Matebeleland and twenty-five from other areas.

The visit of the Deputation resulted in a much-needed increase of staff, with consequent re-arrangement. The Boarding Master had had charge of the General Office and the Publication Depôt, in addition to many other duties, and it was more than one man could do. He was now left in charge of the General Offices and the Publication Depôt, and a new Boarding Master took over the duties appropriate to his position, together with the care of the estate. This made it possible to take apprentices

Photo. W. C. Willoughby

OUR TRANSPORT WAGGON UNLOADING A TRUCK AT THE TIGER KLOOF SIDING

to agriculture and to office work. The Principal had taken the Theological Classes in addition to many other duties, and a Theological Tutor was appointed to take charge of these classes, and to act as Vice-Principal. An additional Native Teacher was also engaged, and a small school was organized, under a capable native woman, for the wives and daughters of theological students.

At the end of the year another European Teacher was added to the Staff.

The great achievement of the Industrial Department was the completion of the School Block (No. 14), which is built of blue whinstone up to the string course, and red brick to the wall-head, with imitation half-timber gables, and roof of red asbestos tiles. Great attention is paid to ventilation and lighting ; and black-board panelling runs round the rooms (as shown in No. 22) for free-hand drawing.

The fourth Dormitory was finished in February, making 178 beds available ; a Principal's Office was built (No. 23) ; two sets of latrines erected ; and the building shown in No. 4 made suitable for General Offices and Post Office. We were brought one day nearer to London by the institution of a mail-bag direct to the Northern Telegraph Post Office on Mondays ; and the Railway administration greatly enlarged the siding for our convenience.

One cannot close this very brief record of nearly eight years of strenuous labour, without expressing gratitude to the Master for what He has enabled us to achieve. Many and unforeseen difficulties have confronted us, but the strength given was always equal to the day, and growth has been much more rapid than the most optimistic of us ventured to expect ; and it has not been a mere growth in numbers. At the end of 1911, for instance, the Friday evening Catechumen's Classes had seventy-five upon the roll, who had all taken Christ as their Master, and were studying Christian teaching ; and there were sixty others who were in full fellowship with the Church.

CHAPTER XII

OUR FUTURE

It is evident from the preceding chapters that the purpose of Tiger Kloof is to complete the work begun at the Mission Stations, and to provide a training-ground for the future leaders of the Native Church. Tiger Kloof is the centre upon which the whole policy of our South African Mission pivots, but much remains to be done before that ideal will be completely realized.

The recent re-organization of the Mission was not the only fine service that was rendered by the Deputation from the Board (No. 21), but this service alone is ample justification of the toil and cost of the Deputation visit. It opens paths of progress that were closed before. Now that we have an Executive Committee charged with the supervision of all education in the Mission, from the smallest out-station school to Tiger Kloof itself, we shall soon see an all-inclusive and graded scheme of education for the whole Mission. Each village school will look to Tiger Kloof for the finishing of its best work. The most promising pupils will be sent to our higher classes and our Normal Department, and the boys and girls with nimble fingers and inventive minds will be encouraged to seek entrance in our Industrial Department ; in return, the schools themselves will be strengthened with abler

primary teachers and instructors of industry. When the schools are better staffed, and more capable pupils are forthcoming, Tiger Kloof will raise its standard of entrance, and give a higher education than is possible now ; and as each generation rises somewhat above the level of that which preceded it, there will be an improvement in the attainments of candidates for the Theological Department, which will enable us to give a sounder ministerial training and to send into the ministry of the Churches men of larger thought and wider outlook.

We ought to re-organize the Normal Department, providing it with three more European teachers and a separate school building. And as this Department needs a practising school, we shall have need to provide a junior elementary boarding school, with somewhat lower fees. Additional workshops should be built, and quarters for the additional members of the staff. It would be a great encouragement to us if some Church, or group of Churches, would undertake to provide one of these buildings.

A greater need of the Institution, however, is a College Chapel. At present the Dining-Hall is the only room available for public services. The dignity and reverence of public worship is not promoted by holding services in a building that is associated in the minds of the pupils with quite other employment. When the time for worship comes, it is hard for the young folks to remember that the room is now a chapel. It would be a great help to them to have worship in a building specially set apart for thoughts of God. The London Missionary Society Board appeals to wealthy supporters to provide such a chapel as the Deputation has recommended, and we are still hoping and believing that the chapel will be built.

In such a building we could show pupils and native visitors how beautiful and helpful Christian worship can be made. What is learnt at Tiger Kloof will be taught in all the tribes represented there. In view of the future, plans should be prepared for a building capable of seating 500, at a cost of about £2,500. But if necessary, part of the building could be built first, and the rest delayed till further funds were forthcoming. What we should like, however, is a complete Memorial Church to the great men of the Mission — Vanderkemp, Phillip, Moffat, Livingstone, Mackenzie, etc.

Photo. W. C. Willoughby

A TRUCK LOAD OF GOODS AT THE TIGER KLOOF SIDING

Tiger Kloof, with its educational equipment, ought, however, to be capable of other service. The untrained teachers and evangelists who are scattered through our Mission need help. If it were made financially possible, many of them would gladly attend a Summer School at Tiger Kloof. Pupils who have left the Institution, too, might be helped in this manner to brush up knowledge that has grown rusty, and to pursue other studies. Local preachers would like to attend classes in Bible Study and Homiletics for a month. Voluntary teachers would appreciate classes in School Method, and the like.

We have a host of voluntary workers in the Mission and the more we fit them for their work, the greater the gain to the tribes. If would be quite possible to organize a series of classes for four or five weeks in the summer holidays that would be of immense assistance. Money would be the chief difficulty; but the native churches might be expected to contribute something towards the training of their local preachers; and both Government and tribes would probably be willing to help in fitting the lower grades of primary school teachers for the work they are trying to do. Reduced railway fares could probably be secured. One or two missionaries could be appointed year by year to conduct classes in Bible Study, Homiletics, etc. Our own staff ought to have a change in the summer holidays, but two or three teachers from other centres could combine change with service by coming to us and giving an hour or two of instruction each day in subjects that are peculiarly their own, while some of our staff would, no doubt, be willing to render similar service elsewhere.

A year or two ago we ventured to begin a series of Health Pamphlets in the vernacular, under the name of "Tiger Kloof Advice." They were written by Dr. Mackenzie, of Kimberley, translated, published and distributed by us, and financed by people in South Africa who approved of such work. One hesitates to mention names without permission. They were not medical. Each pamphlet discussed, in very simple language, the hygiene of one class of diseases that afflict Natives. Three numbers were issued, and 20,000 copies of each were distributed gratuitously. Letters of appreciation and thanks reached us from missionaries of all churches working in the Secwana

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tongue, and natives wrote in a similar strain from almost all parts of the sub-continent. We propose to continue the series as long as subscriptions are forthcoming for the purpose. There is room for quite a series of pamphlets on such subjects as industry, thrift, brotherhood, cleanliness, self-respect, gratitude, honesty, truthfulness, clothes, &c. And if Tiger Kloof can instruct the masses of the native people in such subjects, it will earn the gratitude of black and white alike.

In seeking to forecast the future of Tiger Kloof, one must never forget the importance of having the Cape-to-Cairo Railway passing our very door (see frontispiece). In Central Africa we have a young but rapidly growing Mission that is just beginning to feel its feet, and, if that Mission is not provided with trained teachers and preachers, the courage and cost of our thirty years' enterprise will be denied its just measure of success. Count the distance in miles, and Central Africa is, indeed, widely separated from Tiger Kloof. But mileage is not the measure of distance. Some places 300 miles away are really farther off than others at 3,000. Already the railway approaches our Central African area, and there will soon be no insuperable difficulty in using Tiger Kloof for the training of our Central African youths. A Native Institution cannot be successfully run on a small scale; but the cost of a small Institution in Central Africa would pay for the training of their youths at Tiger Kloof, and the training would be much more effective.

Since the Edinburgh Conference, there has been a growing desire for missionary comity throughout the

world. In South Africa, the idea of union is in the air. We have secured the union of our separate Colonies. Earnest and prolonged efforts have been made to secure union between three of the European denominations. Colonial life, with its wide horizons, and its sons of many nations, is hardly a congenial home for the bigoted sectarian. In seeking missionary comity, the London Missionary Society must be to the fore. The very breadth of its historic basis enables it to stand at a great advantage in such discussions. It avoids the sentimental vagueness of undenominationalism, it is true, but only that it may emphasize the nobler idea of pan-denominationalism ; and comity seems easier in Institutional work than in any other branch of missionary service. Perhaps a system of hostels for various denominations at the one Institution, will provide us with an easy first step. Tiger Kloof is a fine strategic centre for such an attempt ; geographically it commands an enormous area of the high veldt of South Africa, and involves no change to lower altitude and other climate for natives of the land between the Orange and the Zambezi. The main line, with the Siding at our gate, crosses the whole area from north to south, and branch lines, built and under construction, bring us into easy touch with the Free State and the Transvaal ; and it is no small advantage to an Institution of this kind to have no native location near. With liberal support, wise control, and a generous sympathy for workers of other thought, there is hardly a limit to the part that Tiger Kloof may play in promoting Christianity and civilization in all but the coast districts of South Africa. If it were adopted as an interdenominational Institution of the upper veldt, the contact of different tribes and different churches

would tend to broaden the outlook and widen the sympathy of every one of its pupils ; and that, surely, is the aim of true education. What we want is to spread the light, not to make denominational proselytes.

In writing the preceding pages, one has had to resist a recurring temptation to descend to personal compliments—a temptation that would have been more severe, but for the knowledge that the men who most deserve praise from their fellow-labourers are the last to desire it. Of the Lord they shall receive the reward of the inheritance ; for they serve the Lord Christ. But the success of Tiger Kloof is due to the personality of the men who have served it, and its future growth and usefulness depends upon the personality of those who shall carry on the work.

A great change in the environment of the Africans (in education, public opinion, and the like), may produce a great change in the people in one or two generations. With the results of many centuries of European progress at their disposal, it is likely that a decade will do more for the Africans than a century did for our ancient British forefathers. If we are to save the primitive tribes of Africa, we must have men with ideals—men whose constant contact with Christ tells upon those who are living with them.

What we need more than all else at Tiger Kloof, is a few of the young men that are leaving our British Colleges with fine mental equipment, noble ideals, and the financial resources that set them free from the need of receiving a salary. Some of them have communed so intimately with Christ, the Great Servant of men, that they, too, are ambitious of service ; and service that means sacrifice. Here, at Tiger Kloof, is the cross that awaits the shoulder

that is worthy to bear it ; but, like all true crosses, there is a halo round its head. "This is the joy of life," said George Bernard Shaw, "the being used for a purpose recognized by yourself as a mighty one ; the being thoroughly worn out before you are thrown on the scrap-heap ; the being a force of nature, instead of a feverish, selfish little clod of ailment and grievances, complaining that the world will not devote itself to making you happy." And there is a crisper and more pregnant sentence in the Gospel according to John, where the Master, in a prayer that began with the keen anticipation of the Godlike glory of being a lifegiver to the race, turns His thoughts to His lowlier followers, and says : "As Thou hast sent me into the world, even so have I also sent them into the world."

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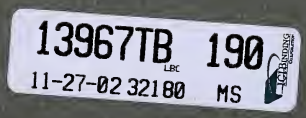
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